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FOREIGNERS OR FRIENDS

A HANDBOOK

**THE CHURCHMAN'S APPROACH
TO THE FOREIGN-BORN AND
THEIR CHILDREN**

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FOREIGNERS OR FRIENDS

A HANDBOOK

THE CHURCHMAN'S APPROACH TO THE
FOREIGN-BORN AND THEIR CHILDREN

BY

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TO

JOHN GOTTFRIED HAMMERSKÖLD, D.D.

A FOREIGNER BECAME A FRIEND

IN RECOGNITION OF THIRTY YEARS OF
SELF-SACRIFICING SERVICE AND FAR-
REACHING INFLUENCE AS A REPRESENTATIVE OF THE BOARD OF MISSIONS FOR
WORK AMONG FOREIGN-BORN AMERICANS

PREFACE

ONE of the most serious national problems before the country at this time is that which results from conditions brought about by immigration. Earnest effort is being made to solve this problem. This Handbook is an attempt to supply people of the Episcopal Church with a practical means of doing their share. It frankly assumes that our Church has a direct obligation and a unique opportunity in this matter. It recognizes that the Church owes a duty to the foreign-born and their children in aiding them to find a normal and useful place in our American life. Official recognition of this fact has been given in the establishment, as an integral part of the Church's national program, of a special department of work among the foreign-born.

This book is not intended as an appeal to popular sentiment. It presupposes an interest in the solution of the problem with which it deals. The endeavor has been to provide for the serious-minded a practical guide to earnest service. Limitations of space have made it necessary to present the different aspects of the many-sided problem with the utmost conciseness. Further study, therefore, will be found essential to an adequate understanding of some parts of the subject, especially those which have to do with particular races found within the local community for which definite work is

Preface

to be instituted. To facilitate this supplementary study carefully selected reading lists are provided at the end of each chapter.

While it is hoped that the Handbook will be found useful for individual study and reference it has been designed with special regard for the needs of study classes. It is confidently believed that if carefully selected groups of men and women in the different parishes can be persuaded to undertake an earnest study of the material here presented and will devote themselves to an honest attempt to carry out the practical suggestions that are given, the Church will be able to make an important contribution to the solution of the critical problem of the foreign-born and will supply the effective answer to those who criticise it for its indifference and inaction.

The publication of this book is the direct result of a plan inaugurated by the Americanization Committee of the Social Service Commission of the Diocese of New York, and this Committee has been kept in close touch with its preparation. The work has been done by the Foreign-Born Americans Division of the Department of Missions and Church Extension of the Presiding Bishop and Council, assisted by the Secretary of the New York Social Service Commission. It has been endorsed and partly financed by the national Department of Christian Social Service and is recommended by the Executive Secretary of this Department as an appropriate textbook for Social Service study classes. The undertaking has also been officially endorsed by the Social Service Commission of the Second Province.

Preface

The various chapters and the sections dealing with particular races were submitted for revision to the best available authorities. In some instances racial sections were written by experts on the particular races treated, and fitted into the book with minor adaptations. Literary style and sequence have been sacrificed in the interest of accuracy. The authors have endeavored not only to present dependable facts but by proper emphasis and balance they have tried to make each division of the subject afford an accurate and properly proportioned view. The book is not merely the result of the study and experience of the authors but of the knowledge and criticism of many experts. The authors, however, hold themselves responsible for any of its defects or omissions.

Special recognition should be given to the helpful assistance given by Dr. Emhardt, Field Director of the Foreign-Born Americans Division, who had an important part in planning the Handbook and in criticising some of the material as it was assembled. It is unfortunate that his absence on an extended tour deprived the authors of his valuable help in completing the work. Grateful acknowledgment is also made of the valuable assistance of Mr. Raymond E. Cole, Port Chaplain of New York; Miss Kate Holladay Claghorn, Instructor in Social Research at the New York School of Social Work; Rev. Chas. N. Lathrop, Executive Secretary of the Department of Christian Social Service; Mr. Ernest E. Piper, Assistant Secretary of the Educational Division, Department of Missions; Rev. W. D. P. Bliss, D.D.; Reverend L. P. Edwards; Mr. O. P. Metcalf, Chairman of the Americani-

Preface

zation Committee of the New York Social Service Commission; Canon George F. Nelson, D.D.; Deaconess Gardner; Rev. Sisto J. Noce; Rev. A. R. Gray, D.D., Secretary for Latin America of the Department of Missions; Rev. N. Granero Mantero; the Very Rev. Eliot White; Dr. Victor de Kubinyi; Rev. George E. St. Claire; Mrs. Eleanor E. Ledbetter; Rev. Robert Keating Smith, Czech Specialist of the Foreign-Born Americans Division; Rev. Adam Y. Hanunian; Dr. Clarence A. Manning, Instructor in Slavonic Languages at Columbia University; Rev. John Semanitzky; Mr. Seraphim G. Canoutas; Dr. Theodore B. Ion; Prof. Carroll N. Brown, of the College of the City of New York; Mr. Geo. M. Lamsa; Rev. Thomas J. Lacey; Mr. Vahan Kurkjian; Dr. J. Gottfried Hammarsköld, Dean of Scandinavian Work, Foreign Born Americans Division; Dr. Hugh David Jones; the Rt. Rev. Henry St. George Tucker of Kyoto, Japan; Dr. William H. Jeffreys and Mr. Alfred Newbery. Also, in preparation of the Reading Lists: Dr. Erla Rodakiewicz and members of her staff of the Foreign-born Work Division of the National Board, Y. W. C. A.; Miss Elsie Rushmore; Dr. C. C. Williamson, Chief of the Economics Division, New York Public Library; and Mr. Robert Lee, Manager of the American Press Section, Foreign Language Information Service.

May 1921.

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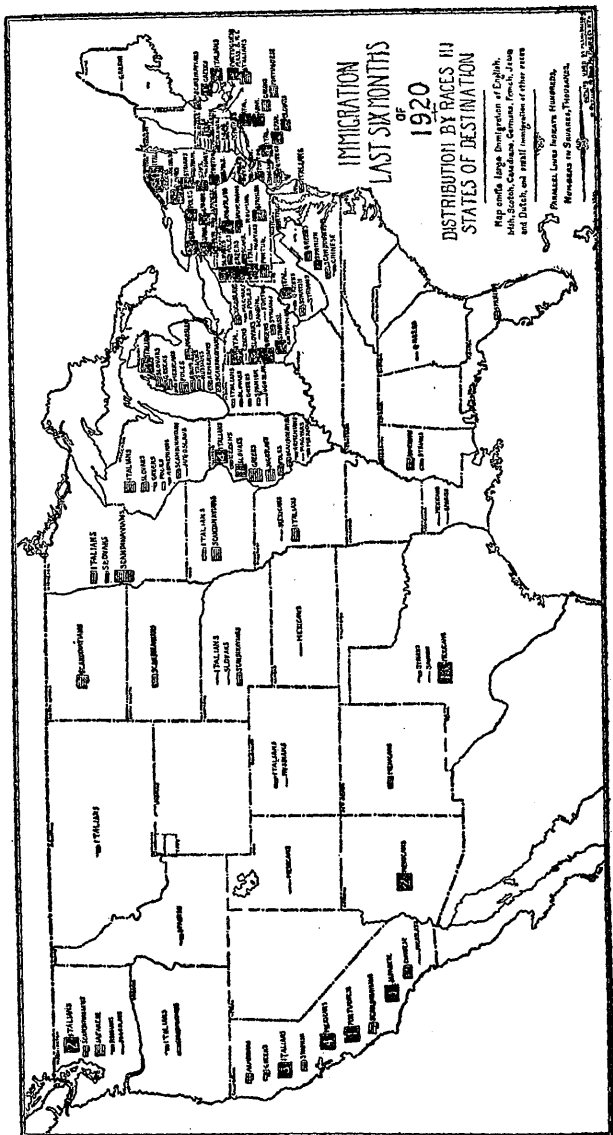
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CHART V



FOREIGNERS OR FRIENDS

I

IMMIGRATION AND OUR RESPONSIBILITY

NUMBERS of Church people, recognizing the appealing need and moved by the sense of patriotic and religious obligation, are asking what they can do by practical, personal service to show themselves more helpful neighbors to the increasing multitudes of the foreign-born in their community. This handbook is an attempt to answer that question. It presupposes some degree of interest in the righteous solution of the many serious problems that are here involved. It is to be hoped, of course, that even those who have been indifferent to these problems may find in these pages something that will arouse them to a realization of their responsibility. The chief aim of this book, however, is to point the way of helpful approach, through organized, parochial effort and personal service, for those who desire to establish mutually helpful relations with those who have come from foreign shores to make their homes by the side of ours.

A Composite Nation.—Ours is a bewilderingly composite population. Nothing like it has ever been

Foreigners or Friends

seen before in the history of nations. The United States of America, except for the few remaining Indians who are the only full-blooded Americans, is a nation of immigrants. In our comparatively brief career we have grown to be one of the most populous nations of the world, drawing our numbers for the most part from the more highly civilized races of Europe. If the immigrant problem is menacingly acute at this time it is due to the overwhelming number of the more recent immigrant arrivals and to the natural tendency of these newcomers to segregate themselves in congested racial colonies, out of touch with our American life and therefore failing to understand it or to contribute to it or to benefit by it as they should.

About one-third of our population are either of foreign birth or the children of foreign-born parents. Moreover, the birth rate among these people is far higher than among the older stock. Consequently the racial make-up of our nation is undergoing a rapid change. It must be remembered that these newer immigrants are the future Americans; that already they comprise the majority of the population in many of our States—in several of our cities as high as 80 per cent or more.

These facts can best be understood by studying the charts and accompanying tables.

Chart I shows the total number of immigrants entering the United States annually. Note the gradual rise from 1820 to 1854, which was due to famine in Ireland and civil war in Germany. The subsequent drop was caused by unsettled conditions in America

Immigration and Our Responsibility

which continued until after the Civil War, when immigration increased again under encouragement given by the Government. The hard times which began here in 1873 resulted in a falling off for a few years until after 1880. The financial depression of the '90's is reflected in another drop. The floodtide setting in with the new century was only interrupted by the outbreak of the World War. It will be seen, however, that since the Armistice the stream of immigrants is again flowing into the country.

Chart II shows the number of immigrants entering annually designated by countries. Observe that the chief immigrant races up to 1880 were from the United Kingdom, Germany, Scandinavian countries, Switzerland, France and also the Bohemians or Czechs. These races are called the "Old Immigration" and are differentiated from those races which began to appear in large number only after 1880, called, therefore, the "New Immigration." The later races are from Italy, Russia (including Polish, Lithuanian, Finnish, Lettish and Jewish peoples as well as the true Russians), Austria-Hungary (including Slovaks, Poles, Croatians, Slovenes, Serbians, Ruthenians, Roumanians and Jews, as well as Hungarians and Austrian Germans), Greece, Turkey (including Armenians, Albanians, Syrians, Assyrians, Greeks, Arabians and real Turks); Roumania, Portugal, Mexico, the West Indies and South America. Observe also the Chinese and Japanese immigration. While the older immigration, with the exception of the German, remained practically constant, the new immigration has far outstripped it in numbers.

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TABLE I

TOTAL EUROPEAN IMMIGRATION TO U. S. IN YEARS SPECIFIED,
BY CLASSES OF IMMIGRANTS

Class	1882	1907	Percentage of Total Immigration	
			1882	1907
Old immigration	563,175	227,851	86.9	19.0
New immigration	84,973	971,608	13.1	81.0
Not specified	38	107
	<hr/> 648,186	<hr/> 1,199,566	<hr/> 100.0	<hr/> 100.0

This table indicates the greatness of the change when the years 1882 and 1907 are compared.

TABLE II

ALIEN IMMIGRANTS ADMITTED OF CERTAIN RACES OR PEOPLES

'Summarized from Report of Commissioner General
of Immigration, 1919, Table XV, pp. 168-9.)

	1 Year 1914	21 Years 1899-1919
<i>Selected Peoples from Northwestern Europe:</i>		
English	51,746	769,774
Scotch	18,997	79,793
Irish	33,898	658,981
German	79,871	1,092,720
Scandinavian	56,053	818,589
	<hr/> 240,565	<hr/> 3,419,857
<i>Selected Peoples from Southern Europe and Near-East:</i>		
Italian:		
North	44,802	538,420
South	251,612	2,813,617
Greek	45,881	441,387
Syrian	9,023	89,971
Armenian	7,785	55,570
	<hr/> 359,103	<hr/> 3,938,965

Immigration and Our Responsibility

	1 Year 1914	21 Years 1899-1919
<i>Selected Peoples from Eastern Europe:</i>		
Slavic:		
Czech	9,928	141,669
Slovak	25,819	480,186
Croatian and Slovenian	42,433	511,737
Serbian and Bulgarian	15,084	150,582
Polish	122,657	1,420,771
Ruthenian	36,727	260,040
Russian	44,957	237,357
Lithuanian	21,584	256,605
Roumanian	24,070	136,784
Magyar	44,538	461,997
Finnish	12,805	211,611
Hebrew	138,051	1,551,315
	<hr/>	<hr/>
	538,653	5,820,654
From all other countries	100,159	1,481,997
	<hr/>	<hr/>
	1,238,480	14,661,473

All given racially or locally except Jews.

The background of the immigrants industrially and educationally are indicated by tables III and IV:

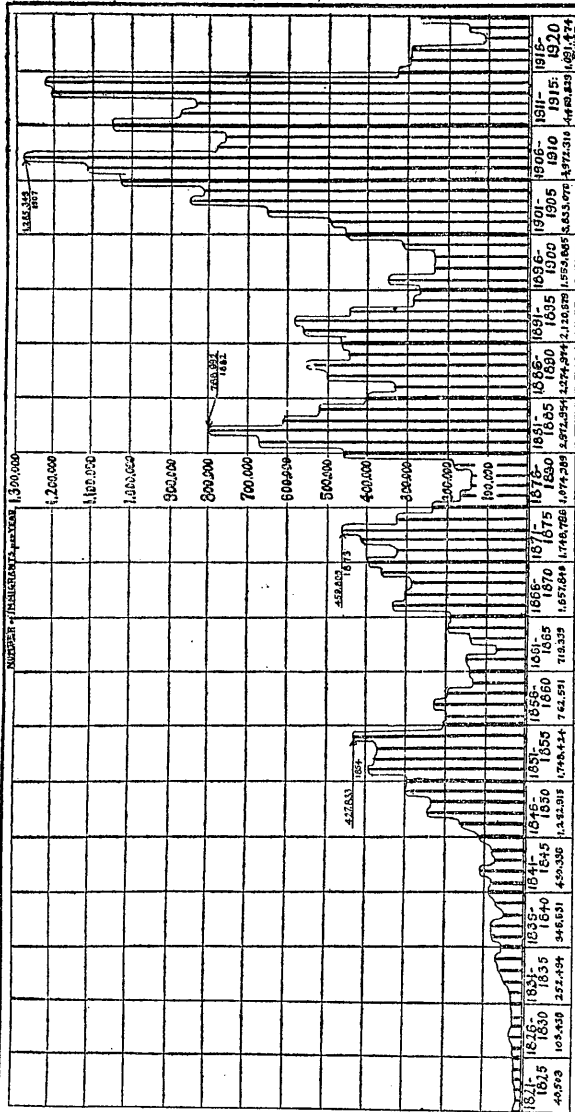
TABLE III

OCCUPATION OF EUROPEAN IMMIGRANTS (INCLUDING SYRIANS)
1899-1909 (HEBREWS EXCEPTED)
(See Jenks and Lauck.)

Occupation.	Per Cent. Old Immigration.	Per Cent. New Immigration.
1 Professional	2.5	0.3
2 Skilled Laborers	19.5	8.9
3 Farm Laborers	6.1*	23.1*
4 Farmers	1.8	0.9
5 Common Laborers	17.7*	36.7*
6 Servants	18.7	8.2
7 No occupation	29.8*	21.0*
8 Miscellaneous	3.9	0.9
	<hr/>	<hr/>
Total	100.0	100.0
*Per cent. unskilled	53.6	80.8

CHART I

WAVE OF IMMIGRATION INTO THE UNITED STATES FROM ALL COUNTRIES DURING THE PAST 100 YEARS



Immigration and Our Responsibility

TABLE IV

PER CENT. OF ILLITERATES UPON ARRIVAL, 1899-1909
(See Jenks and Lauck.)

<i>Race or People.</i>	<i>Per Cent. Illiterate.</i>
Scandinavian	0.4
Scotch	0.7
English	1.1
Welsh	1.7
Irish	2.7
Bohemian, Finnish	2.0
Dutch, French, German	4.6
N. Italian, Magyars, Spanish	10-20
Armenian, Greek, Hebrew, Slovak	20-30
Croatian, Polish, Roumanian, Russian	30-40
Bulgarian, Yugoslav, Lithuanian	40-50
S. Italian, Ruthenian, Syrian and Turkish	50-60
Portuguese	68

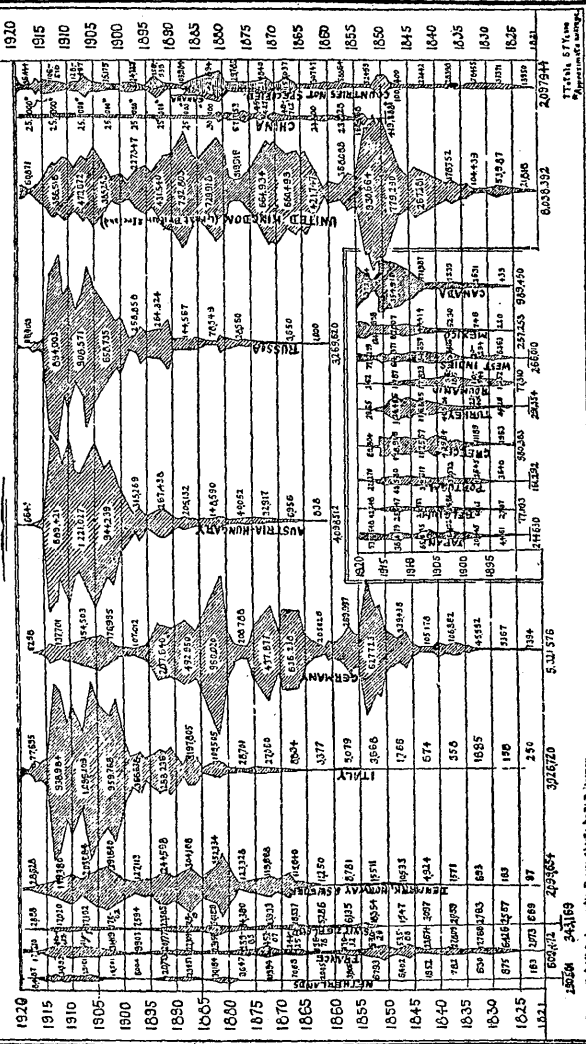
Chart III shows by races the total number of foreign-born and their children estimated to be in the United States in 1921. Observe the large number of German and Irish extraction. Note also how important are the Polish, Italian, Jewish and other races of the new immigration despite the fact that many of them are men without families.

Chart IV indicates the distribution of these peoples by States. Note that the majority of the immigrants are in the New England States, the Middle Atlantic, the East North Central and the West North Central States. This is generally called the "Immigration Zone." Note also the large number on the Pacific Coast and along the Mexican border. However, the actual problem on the Mexican border is not indicated here, as many Mexicans are of the third or four generation native-born while still Mexican in speech and life.

CHART II

IMMIGRATION INTO THE UNITED STATES FROM THE DIFFERENT COUNTRIES DURING THE YEAR 1905

FIGURES TOTAL 5 YEAR PERIOD



STATISTICAL SERVICE
BUREAU OF IMMIGRATION

25054 243169

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TABLE V

COMPOSITION OF U. S. 1917
(See Brooks, p. 32.)

(Whites enumerated in 1790	3,172,000)	
Descendants of Whites enumerated in 1790	38,828,000	38%
Descendants of Immigrants 1820-1880	17,687,000	17
Native White of foreign parentage	21,581,329	20
Foreign-born Whites	14,662,261	14
<hr/>		
Total Whites	92,759,000	
Indians, Negroes, Asiatics	10,875,000	

The result immigration has had upon the present make-up of America suggests how large a proportion of the population one hundred years hence will be directly descended from immigrants coming in today. Truly, the future of America will depend upon how we meet the problem.

Chart V (Frontispiece) shows to what sections the present immigration is going. Notice how the Far West is drawing large numbers across the Continent, while the industrial opportunities of the East still attract the immigrant more than the development of agriculture in the Middle West and other agricultural centers. As later comers of particular races usually follow their compatriots who preceded them, this chart indicates in general, though not at all completely, the proportionate location of racial groups:

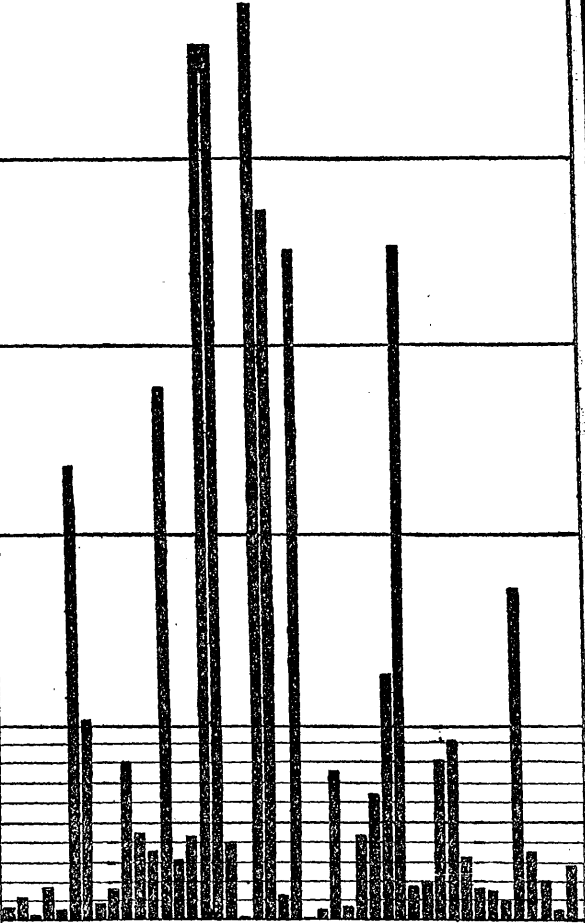
Difficulty of Assimilation.—These vast throngs now coming to us will be either a menace to our republic or the means of its upbuilding, according to our attitude toward them. They have all the potentialities of good citizens and good neighbors, as much so as those of the earlier immigration about whom at the time there were equally grave fears.

CHART III

RACES IN THE UNITED STATES APPROXIMATE NUMBER OF FOREIGN BIRTH AND PERCENTAGE IN U.S. ON JAN. 1, 1921.

500,000 1,000,000 2,000,000 3,000,000 4,000,000

ALBANIANS
ARMENIANS
ASSYRIANS
BELGIANS
BULGARIANS
CANADIANS
FRENCH CANADIANS
CHINESE
CROATIANS
CZECHS
ITALIANS
JAPANESE
JEW
DUTCH and FLEMISH
ENGLISH
FINNISH
FRENCH
GERMANS
GREEKS
HINDUS
IRISH
ITALIANS
JAPANESE
JEW
KOREANS
LATIN AMERICANS
LATVIAN
LETTS
MACYARS
MEXICANS
NORWEGIANS
POLES
PORTUGUESE
ROMANIANS
RUSSIANS
SCOTCH
SERBIANS
SLOVAKS
SLOVENES
SPANISH
SWEDES
SWISS
SYRIAN
TURK and ARAB
WELSH



Immigration and Our Responsibility

It is the difficulty of assimilating these multitudes of newcomers which makes the present problem so extremely critical. Indifference, neglect, oppression on our part, failure to find sympathetic and neighborly contact with them can have but one result. And that result, even from the most sordid point of view, will be no less disastrous for us and our children than for them. Cut off from those influences which minister to self-respect and worthy ambition, which inspire confidence and reverence for our national traditions and institutions, disillusioned, disappointed and embittered, the immigrant becomes pliable material in the hands of the destructive agitator and propagandist.

Method of Approach.—It is important that we should take knowledge of some of the political and economic factors which bear upon the life of the immigrant as he takes his place among us. Moreover, if we are to find sympathetic approach to these strangers we must seek to understand their mental attitude, and to do that we must also know something of the national and social and religious environment out of which they have come. We must recognize that they have much to contribute which will make for the enrichment of our national life. How vital this is has been forcefully indicated in a recent address given before the National Conference of Social Work by Prof. Herbert Adolphus Miller of Oberlin College. "The immigrant brings us," Prof. Miller says, "a number of religious forms and values which have come from the experience of human beings in their struggle for spiritual realization. A sympathetic understanding of these religious institutions may greatly

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enrich and enlarge the spiritual vision of America." Again, "the immigrant brings us a great and varied language content which we have hitherto almost wasted. We have actually counted it a liability when the children of immigrants have known some other language than English, and have tried to teach them to despise rather than cherish it. At the same time, with strange inconsistency, we have been spending millions of dollars trying to teach foreign languages to our native-born children."

These are points which serve to illustrate the importance of a wise and understanding heart in our effort to establish neighborly contact with those of foreign birth. A further necessity in this effort will be a clear knowledge of what is being done for the assimilation of the immigrant by federal, state and municipal agencies, by numerous racial organizations, churches and newspapers conducted by the immigrants themselves, and by schools, libraries, settlements and various other welfare institutions. All of these are telling factors already operating upon the task before us. In addition to these endeavors consideration must be given to the contributions that are being made by the various religious bodies of the country.

The Church an Essential Factor.—It is becoming more and more evident to those who are in a position to judge that the Church is an essential element in the solution of the great human and economic problems upon which our national welfare depends. This is especially true when we confront the problem of the immigrant. Throughout the country, in communities with but a handful and in communities of hun-

Immigration and Our Responsibility

dreds of thousands of people of foreign birth, we have our well-equipped parishes, the membership of which has been reared under Christian teaching, with loyalty to American ideals and traditions. Here is the practical instrument that must be brought into active service for God and the nation in the task before us.

It is for the people of our churches to know how to find their appointed place in this vital enterprise. This means that they must be able intelligently to relate themselves to whatever worthy effort their community may be engaged in, and they must know how to organize parish interest and parish resources for definite and practical action.

Unless, contrary to our trust as Churchmen, we hold that Christian morality and fellowship and religious ideals are negligible factors in the life of the individual and of the nation we will not rest until the Church assumes its rightful leadership in this work of neighborliness. Here directly before us, at our very doors, is compelling opportunity for Christian Social Service, for Religious Education, and for the most practical kind of missionary endeavor. Moreover, because of the particular characteristics of our Episcopal Church, it is possible for us to reach vast numbers of our unchurched foreign-born neighbors as no other religious or secular organization can. This is a fact well recognized not only by the experts of various non-religious agencies but by the leaders of other Churches. It is the purpose of these studies to lead to a clearer understanding of this task, and to point the way to the appropriate utilization of the exceptional opportunities before us.

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Notice on Reading Lists

Additional reading and reference is essential to these studies. Selected lists are provided at the end of each chapter to be used in complete study of the particular subjects therein treated. Below and after Chapter VI are found suggestions and additional lists regarding the parallel reading to be done with sets of chapters. Read carefully now *Appendix A*, where further suggestions are given as to other literature, magazine articles, maps, etc., and how the listed literature may be conveniently purchased. Titles starred ** and * indicate the most important. Those marked ** indicate the available books and booklets that should be ready at hand for the students. In some of these reference is made to particular chapters or pages to be read in connection with the chapter being studied. Especial attention is called to the following:

An Indispensable Periodical

****Foreign-Born.** A monthly magazine. National Board, Y. W. C. A., 600 Lexington Avenue, New York City. \$1.50 a year.

A mine of useful and fascinating material. The latest news on all phases of the subject, which will keep the reader up to date and will give much information nowhere else available. Gives lists of all new books and current magazine articles.

Groups or individuals should *subscribe* to this indispensable magazine wherever work is being done among the foreign-born.

Reading List I

****RACES AND IMMIGRANTS IN AMERICA.** Introduction to 1920 edition and Chapters I, II, IV. J. R. Commons. 1920 (new edition). Macmillan, N. Y. \$2.50. *Good Bibliography.*

This and the following by college professors; the two best general histories of immigration and its effect on America.

***IMMIGRATION.** H. P. Fairchild. 1913. Macmillan, N. Y. \$2.40.

REPORT OF COMMISSIONER OF IMMIGRATION (Annual). Department of Labor. 50c. Order from Supt. of Documents, Government Printing Office, Washington, D. C.

Especially valuable for charts corrected each year. For reference.

Immigration and Our Responsibility

CENSUS 1920 AND 1910. Found in Public Libraries. For reference.

**NEIGHBORS. Preface and I, II. (See Appendix B, where, to save space, are described this and other books given several times in Reading Lists.)

**FOREIGN-BORN AMERICANS, pages 1-25 (see Appendix B).

Booklets:

**AMERICANS ALL. Foreign-Born Americans Division (hereafter called *Div. F. B. A.*). Order No. 1515 from Educational Division, Church Missions House (hereafter called *Ed. Div.*), 281 Fourth Avenue, New York City. 5c.

Parallel Reading Chapters I, II, III, IV, V

Autobiographies give a better insight than technical books. The reading of the following is strongly recommended.

MAKING OF AN AMERICAN. Jacob Riis. 1904. Macmillan, N. Y. \$1.50.

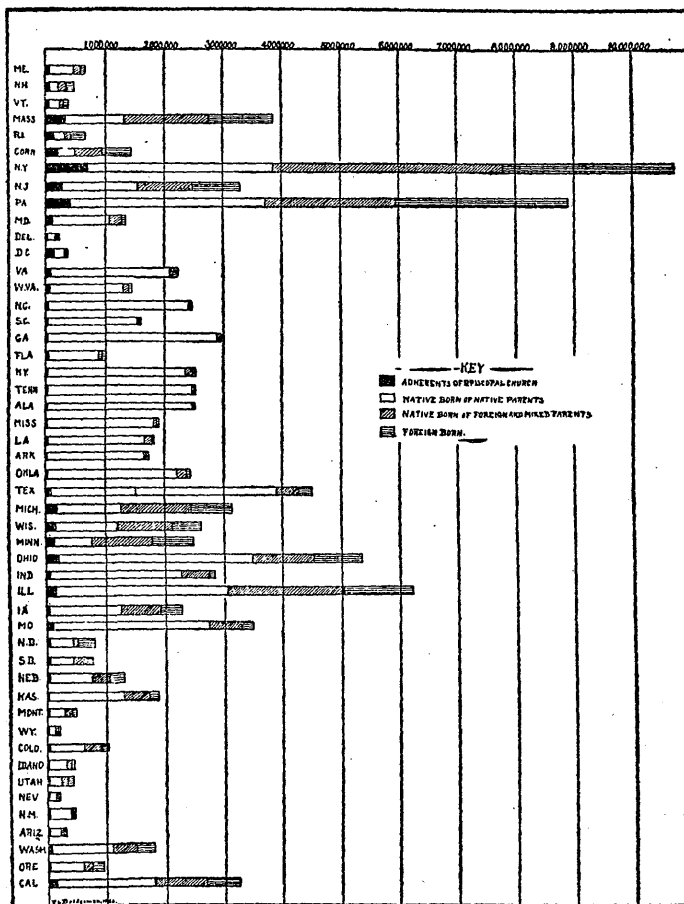
**AN AMERICAN IN THE MAKING. M. E. Ravage. 1917. Harper, N. Y. \$1.90.

*A SCHOOLMASTER IN A GREAT CITY. Angelo Patri. 1917. Macmillan, N. Y. \$1.25.

*FROM ALIEN TO CITIZEN. E. A. Steiner. 1914. Revell, N. Y. \$2.00.

THE LIVES OF UNDISTINGUISHED AMERICANS, As Told by Themselves. Hamilton Holt, Ed. (Young People's Missionary Movement). 1906. Pott, N. Y. \$1.50.

CHART IV



TOTAL POPULATION OF THE U. S. A. BY STATES
Showing proportion of Native to Foreign-born and their children

II

LIFE OF THE IMMIGRANT IN AMERICA

THIRTY-FIVE million is the number of America's "foreign" population. Fifteen million of these were born in foreign countries and the rest had one or both parents born outside the Union. From more than thirty different countries America has been receiving an annual flood of men, women and children, who have come to share in the good things which this nation of boundless resources has to offer. Such a wholesale invasion from so many different quarters has never been known in the world's history. Had they come as conquering armies to impose a new government and a new civilization upon us by force of arms, we should have been appalled at the sight. Instead, they came as humble working people seeking but the chance for a living under a free government. They entered meekly through Ellis Island, Boston or Angel Island and found their way into the cities, the factory towns and the farms, quietly seeking work.

Although this has been going on for a hundred years no legislation designed to control the situation was actually put into effect until the opening years of the twentieth century, when an effort was made to sift the truth from popular opinion concerning the effect of immigration. But even the report of the

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Bureau of Immigration (U. S. Dept. of Labor) failed to drive home to the popular mind the importance of the subject until the recent war brought out the astonishing fact that one-third of our population was of immediate foreign extraction. They do not come as conquering enemies but they do become an essential part in the economic life of the country. They did not come to impose upon us a foreign civilization by force, but owing to their presence, the course of American life has undergone significant changes. The immigrant has become a problem. America is challenged to take thought of what that problem involves. Are the changes for better or for worse?

The first important aspect of immigration is its influence upon the economic and political life of the nation. The desire for better living conditions and more just government brings the wayfarers here. But how does their presence affect our life?

The Extent of the Movement.—The great bulk of the immigrants is found in the "Immigration Zone," which comprises the states north of the Mason-Dixon line and east of the western line of Minnesota and Iowa. (See again Chart IV.) Of the recent immigrants, most of them are concentrated in cities, manufacturing towns and mining centres. Foreign labor has become the predominant force in the great industries of the country. In 1910, in an examination of twenty-one chief industries, fifty-seven per cent of the workers were found to be foreign-born, and seventeen per cent represented their children; a total of seventy-four per cent of foreign stock.*

* Immigration Problem, Jenks and Lauk.

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INDUSTRY	CHILDREN OF		PREDOMINANT RACES
	FOREIGN- BORN Per cent	FOREIGN- BORN Per cent	
Agricultural Implements .	59	20	Polish, German
Clothing	72	22	Russian Jew, Hungarian, Southern Italian
Copper Mining and Smelting	65	13	Finns, English, Italian
Cotton goods..	68	21	French-Canadian, Poles, Portuguese
Furniture	59	19	Dutch, Swedish, Poles
Iron and Steel.	57	13	Slovak, Poles, Hungarians
Iron ore	52	4	Finns, No. Italians, Poles
Leather	67	15	Poles, German
Silk dyeing ..	75	10	Italian, German
Cutlery and tools	63	18	Swedish, German
Zinc smelting and refining .	61	34	German, Poles

All America Interested.—Business men and laboring men alike regard the foreigner with mingled feelings. The business men think of the great opportunity for industrial expansion which the steady stream of cheap foreign labor makes possible. The laboring man looks with distrust upon the foreigner who comes to compete with him, working and living more cheaply. In the world of politics, the business man feels that with cheap labor comes a grade of worker who is open to radical propaganda and revolutionary influences; the price of cheap labor seems to be the very stability of American institutions. At the same time, the working man feels that the ranks of labor have been reenforced by laborers who go to extremes in their support of industrial changes.

What is the actual result of this vast invading horde? Are they really helping America? Do they

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understand her essential spirit? Or are they the spawning-ground for un-American conditions of life and un-American ideals of government? The answer is to be found in determining what is essentially American and what is otherwise in the ideas the immigrant brings.

American Democracy.—The United States as a nation has drawn its characteristics from the character of its people and the nature of its government.

In the colonial times there came to America bold spirits of the Old World to establish here a new home. Unlimited opportunity for the individual awaited them. Prestige and position counted for little or nothing. He was the best man who most successfully met the conditions of the pioneer life. A new aristocracy of brawn, brain and courage replaced the ancient hereditary order. Each had to prove himself a man. Under these conditions the American colonists developed to a high degree the slowly emerging democratic ideals of their homeland. What England attained only in the middle of the nineteenth century, the American colonists reached early in the eighteenth century; independence of spirit and the worth of energy and ability were early recognized.

When England unwisely sought to impose upon the colonists methods of government which offended their new-born dignity, a revolt followed. The Declaration of Independence was born of a recognition that every man was of worth; that government derives its power from the consent of the governed and must be responsible to the people, who are themselves the sovereign power.

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This early spirit was crystallized in the Constitution. It was echoed in Lincoln's immortal phrase concerning "government of the people, by the people, for the people." Sturdy farmers who had cleared and owned their own farms; independent craftsmen, who recognized no one as master; and enterprising merchants, seeking far afield for new markets carried this spirit into every department of America's life.

Out of the individualism of the pioneer and adventurer grew a government designed to enable many different people to live and work harmoniously together. The Constitution was devised to secure to all men their rights, and to reconcile the conflict which might occur between the rights of different groups or the rights of different sections of the country. Liberty, fraternity and equality were given expression in the fundamental law of the country.

The Earlier Immigration.—Such was the atmosphere into which came the immigrants of 1820 and for sixty years after. They were of the same stock as the original American settlers: English, Welsh, Scotch, Irish, German and Scandinavian. (See Chart II.) They came to a new land where the pioneer spirit still prevailed. Side by side with the native Americans, the Scandinavians, Germans, Bohemians and English pushed out toward the undeveloped West; established new territories and states; learned through work and hardship the value of American liberty and the responsibility that went with it. Coming as permanent settlers they found free land upon which to establish their new homes.

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Those who went into the mining regions which were developing in Pennsylvania, such as the Irish and Welsh, laid the foundation for the great industries of today. Others laid the network of railroads and worked in the rapidly growing mill towns.

Cause of Their Coming.—Political unrest in Germany, the famines in Ireland, difficult working conditions in England and the Scandinavian countries caused these people to seek new opportunities for life in the fabled paradise of America. Their coming aroused great opposition on the part of the American laborer. (Witness the Know-Nothing Movement.) The popular attitude was much the same as that toward the present-day immigrant. Prior to the Civil War, the immigration problem was made a great political issue. During that struggle, the Irish riots in New York caused great apprehension concerning the desirability of Irish immigration. Yet, when the era of expansion came, following the close of the Civil War, the immigrant races found their opportunity to show their worth by the part they played in the life of the nation.

The condition of the immigrants upon arrival in those earlier days was often most pathetic and a large number were illiterate. As time went on, however, the type of these immigrants became better. Now only three per cent of immigrants from Northwestern Europe are illiterate upon arrival. With some previous experience of representative government, they readily entered into the spirit of American democracy. They took kindly to the tradition of initiative and personal independence which characterized America in

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those days. They, therefore, prospered economically and sympathized with the Government. Despite early fears, we now see that they have made a splendid contribution to the life of the nation.

Political and Economic Ideas.—If the immigrants of 1820 to 1880 brought anything new to our American life, apart from their labor, their skill and their culture, it was a certain fresh view of our democratic institutions. Those who had been victims of oppression abroad valued most highly the political privileges granted them here. The sober German and Scandinavian elements took a practical interest in self-government, while the Irish became noted for their active participation in politics. Being strangers, they saw the defects of our system with greater detachment and took part in the constructive legislation of their day. Certain organizations advocated giving the Government control of large public enterprises along the lines of state socialism, notably certain German and Bohemian groups; but this type of radical thought was ever most sympathetic towards the Government, recognizing its essentially democratic nature and the facilities it provided for orderly change. Very different, however, has been the attitude of some of the more recent immigrants.

The Changed Conditions after 1890.—Towards the end of the nineteenth century America changed from a preeminently agricultural country to a preeminently industrial country. The age of territorial expansion gave place to one of intensive industrial development. Mining and manufacturing grew by leaps and bounds. Huge corporations began to absorb

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small independent enterprises. Population began to drift from the country into the towns.

Immigration grew apace after 1880. New races began to appear in a total more numerous than the earlier immigrants. (See charts in first chapter.) The new development of the country offered work for these immigrants in the mines and cities, while the passing of free land and the higher price of good farms prevented them from going into the country. The new races—Italian, Polish, Hungarian, Lithuanian, Russian, Slovak and the rest—came into less favorable condition than their predecessors.

Initial Handicaps.—The Old World background of the Slavic and Latin races was one of greatly retarded agricultural life; some had but recently been delivered from serfdom. Politically they were either oppressed races or little expert in self-government. In education they were extremely backward, for while only a small percentage of the earlier immigrants were illiterate on arrival, thirty-five per cent of these races were illiterate. Moreover the languages and customs of the new people were so different that assimilation into American life was difficult. Their purpose in coming to America was to make enough money as day laborers to enable them to return to the Old Country to live in comparative affluence as the result of their few years' toil here.

Comparisons Difficult.—We are inclined to compare the first stages of the new immigration with the last stages of the old immigration, unconscious of the fact that the first years of immigration from a country bring the less educated and the less fit; whereas,

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subsequently, a higher type arrives. Again, living conditions in the countries of Northern Europe have improved so much more rapidly than living conditions in Central and Southern Europe that immigrants from the former are usually of a higher type. The significant difference between the old immigration and the new is to be found in the conditions which they encountered in America. The earlier people came into a country that was rapidly expanding along many different lines and offering considerable work for people experienced in agricultural life. Now, however, while the vast bulk of the immigrants come from agricultural regions, the opportunities for work are found only in mills, factories, mines and smelters.

Handicaps in America.—They came without their families, as temporary workmen, planning to return shortly to buy land and to settle down in the old country. The work awaiting them here was not on farms, but in the factory towns where they lived as cheaply as possible. This meant crowded, unsanitary bunk-houses or boarding places. Transient workers as they were they had no access to the real life of American communities. Long hours of work gave place to recreation in the omnipresent saloon, the only opportunity for recreation at hand. Despised by all as foreigners, especially disliked by the English, Scotch, Irish and Germans whom they began to replace, their life was one of loneliness and hard work.

Their Work.—When these newer immigrants were brought into competition with the earlier arrivals, the Irish, German and English, the latter moved up in the industrial scale. The Slav and Hungarian

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took over the hard, physical work at the bottom and the Italian replaced the Irish in building construction. Long hours at monotonous, unskilled work was their lot, yet they proved their ability. Today they carry the burden of our great industrial plants. Other immigrants took over the manufacture of clothing. Greeks and Syrians began to take over small businesses. Italians also excelled in this work.

Their Home Life.—After the immigrant had saved enough money to bring over his wife and children or to return to the old country seeking a wife, a more normal life replaced the unhealthy conditions of the bunk-house and lodging house. When the women came the colonies became regular communities where life took on the appearance of village life abroad. Churches were built, parochial schools were established; festivals and family parties became important breaks in their work-a-day life; societies of every sort were started, with all the resourcefulness of people seeking to amuse and help one another.

Yet these colonies are poor illustrations of American life. Located in the poorest and most sordid parts of the towns, their progress is beset by many physical handicaps. The Americans who live near them are the least progressive and successful types. Foreign women find it hard to adapt themselves to cities where modern conveniences alone make health safe. Other families go directly from the immigrant ship to a dingy, unpaved village of "company shacks" on a blasted mountainside. For the men, life is divided between the daily grind and the saloon; for

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the women, it is a struggle against new conditions in a strange land.

Eagerness for money, large families and low wages impel them to take numbers of male boarders into the home so that privacy is no longer possible and congestion is a menace to health. The same influences drive the women into the factory, and send the children to work as soon as they can get their working-papers.

The children, indeed, see something of the light of the new day during their brief stay at school; but lack of understanding in the home often thwarts the efforts for an American education. Having learned just enough of America to dress like Americans and to assert their independence, they enter the coarsening school of the factory or mill, where only the more ambitious continue to progress.

Exploitation.—Simple strangers are easy prey for the unscrupulous. Not only employers who keep wages at the minimum by drawing on the steady supply of new immigrants, but “padrones” who exact large sums for getting jobs; saloon-keepers; “credit” stores; dishonest foreign bankers; quack physicians; clever real estate men, and a host of others, native and foreign,—all exploit the ignorant laborer. Savings of years are often lost in a futile strike or by some underhanded business transaction.

The Strain of Work.—Strong as the peasant is, he finds American industry extremely exacting. Work, work, work is the cry in the mill. Winter and summer it is the same. The pace may be too rapid, but there is no room for weaklings. The hazards of

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work are great, especially in the basic industries, taking a constant toll of life and limb; yet the money is attractive and the need for it is insistent. When the break comes big industry throws aside the useless workman as a worn-out tool, and nobody seems to care.

Compensations.—Although their life here is hard, when compared with what is truly American; although it is exacting and wearing when compared with the simple village existence from which they came, there are compensations, none the less, that keep the majority of them here permanently and invite a ceaseless stream of new adventurers. The promise of more money, freedom from national persecution, the greater personal independence, a desire for adventure, a hope for better education, and a belief that after a period of hard work in America they can return well-to-do to the old town,—these and other motives continue to operate in the lives of succeeding generations of immigrants.

Thwarted Ambitions.—Deep in the heart of the European immigrant is the desire for land. He comes here hoping to make enough to return to the old country where he can buy a few acres. He may never go back, but the desire remains. America cannot satisfy this instinct, for land is scarce and high. The days of cheap land have gone. Despite obstacles, some new immigrants have gone to the soil. The Italians, Greeks and Armenians in California, the Italians in the Middle Atlantic States, the Poles in Connecticut and Long Island, the Russians in the Northwest, are outstanding. But the average indus-

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trial worker comes to feel that he is tied forever to the factory or the mine. Wages that once seemed like riches, now dwarfed by even greater expenses, are all he can hope for. A small house and lot may some day be his, but the rich farm land he covets is still beyond him.

Many Are Successful.—Out of this trying existence there arise many able men, who, surmounting their handicaps, fit themselves for large responsibilities. There have been numerous conspicuous examples of successful foreign-born Americans. They demonstrate what can be done with the Old World stock. But to infer that all foreigners are improved by their life in America is not correct. The development and independence of those races who have been long here makes us optimistic with regard to the newer immigrants. The Slavs, Italians and Armenians who have gone to the land, and the Greeks who have entered business, have proven their ability. The War brought great prosperity to the foreign colonies, especially in the large manufacturing centers. The unhealthy condition which we have described was greatly improved during the four years when wages were high. But to judge all foreigners by those who have been successful is to neglect once again the poor and lowly. The abnormal conditions of the War are passing, and the foreigner is again being drawn into that unhealthy state of things which prevailed before the War began. Moreover, there is a new influx of immigrants who must begin at the bottom of the scale.

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Bad Effects.—The strain of the new environment, strange conditions of living, arduous toil, disillusionment of hopes, loneliness and uncertain future, overwhelm many simple immigrants. The resulting nervous tension leads to the breakdown of moral character, to a loss of stamina. The reaction comes in lawlessness and drunkenness and a money-mad, excitement-craving materialism dominates the life of many of these newcomers.

More immediately sinister than this personal degeneration is the growth of an un-American and undemocratic condition of mind affecting a large body of laboring men who by reason of language and social isolation constitute what is practically a caste in American life, underlying our industrial system. This body of men, untouched by American influences, largely because of our indifference, is becoming a serious danger.

The Foreigner's Attitude.—The influence of this situation is seen in the unwholesome attitude of many a foreigner towards America. He regards it as a land of money, hard work, unequal opportunity, cold materialism and low moral standards. Coming from abnormal conditions abroad too frequently he does not "see straight." He keeps the old reserve, the suspicion and uncompromising hostility to change which were his only protection in the Old World against national oblivion. Class conscious in the Old World, he does not see enough of American life to escape from it here. When hard times come, through strikes or industrial depression, he is ready to flare up in resentment against society and the Government. The

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instigators of unrest find it easy to convince him that the system is all wrong and America a land not of freedom but oppression. Behind even kindly acts he suspects some subtle device of a selfish, money-loving plutocracy, and he becomes soured with America.

They came to do our work. Their labor has contributed to the immense enrichment and progress of America. The responsibility for their well-being therefore rests upon us who have profited by their presence as well as upon them.

The hopeful fact is that, just as the earlier immigrants who came similarly handicapped and despised have successfully established themselves here, so perhaps will these later immigrants. But if they do so, under the changed conditions, they will need our help.

Reading List II

**THE IMMIGRANT AND THE COMMUNITY. Grace Abbott. 1917. Century, N. Y. \$2.00.

The best general sociological book, by one who knows from personal contact.

*NEW HOMES FOR OLD. S. P. Breckinbridge. 1921. Harper, N. Y. Americanization Studies. Carnegie Corporation. \$2.50.

This is one of the series (eleven in all) comprizing the latest and most valuable contributions to the subject. Written by leading experts after special research on invitation of the Carnegie Corporation. All of these are given in our reading lists, and designated Am. Series, Carnegie Corp.

*OLD WORLD IN THE NEW. Edw. A. Ross. 1914. Century, N. Y. \$2.40. Illustrated.

Most interesting and stimulating reading, but conclusions not always justified.

ON THE TRAIL OF THE IMMIGRANT. E. A. Steiner. 1906. Revell. \$1.50.

**JACK-OF-ALL-TRADES. Margaret T. Applegarth. 1918. Council of Women for Home Missions. Order Ed. Div. 35c.

For children, but worth reading by adults.

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Booklets:

****WINNING FRIENDS AND CITIZENS FOR AMERICA.** E. E. Ledbetter. Immigrant Publication Society, 241 Fifth Avenue, New York City. 15c.

FOREIGN-BORN AMERICANS, THEIR CONTRIBUTION TO AMERICAN LIFE AND CULTURE. Carnegie Public Library. Pittsburgh. 1920. Free on request. List of foreign-born in "Who's Who in America," bibliography, etc.

III

THE POLITICAL AND ECONOMIC OUTLOOK OF THE IMMIGRANT

THE immigrant who comes here with a poor preparation for American democracy and enters into the hard school of our industrial life cannot remain a merely neutral element. He will be either an influence for good or, left to himself as at present, he will be an influence for evil. The nation must arouse itself to a realization of the serious problems which are thus presented.

Outlet for Unrest.—The general conditions which have produced unrest and dissatisfaction among the immigrant laboring class have already been outlined. The forms which this unrest takes and the direction along which the immigrant is pushing the economic and political life of America are matters of serious concern. The vexed question of restricting or encouraging further immigration cannot be touched. For the purpose of our present studies this is a remote question. The immediate problem is the alien already here.

Labor Unions.—The first significant element is the aloofness which the old organizations of skilled workers, represented chiefly by the American Federation of Labor, have maintained toward the un-

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skilled immigrant workers. It is true that there are large numbers of foreign-born and their children in the labor unions. For the most part, however, they are the older immigrants or the skilled workers. Or they may represent certain particular industries, as the clothing industry which is predominantly supplied with immigrant help. The great bulk of immigrants working in factories, mines and construction work are unorganized. They are even regarded with bitter animosity by the skilled workers belonging to the older craft unions. This has closed to the immigrant a relatively conservative outlet for his restlessness and deprived him of a ready protection against exploitation.

Again, the immigrant who has had some understanding of industrial life abroad comes to America with a totally different conception of labor unions from that prevalent here. Whereas the American Federation of Labor fundamentally disapproves of the formation of a labor party in politics, and does not sympathize with the demand for the abolition of private property and capitalistic enterprise, the European laborer has long been interested in a labor party and elaborate schemes of a socialistic nature. He is accustomed to associate the improvement of laboring conditions with a radical change in the economic system. This perhaps explains why the more aggressive foreigners are impatient with what they consider the compromising attitude of the American Federation of Labor.

Training in Cooperation.—American industrial life has long been characterized by extreme individualism. This is manifested even in union labor,

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which jealously guards the rights of the different crafts within the general federation. On the other hand, the European industrial worker, as well as the peasant, has so long been forced to think of himself as a member of a definite laboring class with interests opposed to those of other classes of society that he has come to depend more upon organized class effort. The greater authority and power of the governments in Europe, even though autocratically controlled, have accustomed the immigrant to think more in terms of state enterprise and control than in the characteristically American terms of individual initiative and independence. To the foreigner, it is no new idea for the State to dominate the life of individuals. Railroads, post-offices, banks and certain industries have long been conducted as state business. The defects of the system, he feels, can be remedied by replacing autocratic paternalism with democratic control.

The development of cooperative enterprises in foreign countries is far more extensive than in America. In England, where the movement began with the Rochdale pioneers in 1844, practically a third of the population is benefited by cooperative businesses. In Russia and Italy, practically one-half of the population, and in Denmark about seventy-five per cent are so connected.* This has given the intelligent immi-

* Cooperation, 1920: Percentage of population in various countries benefited by cooperative buying, selling or banks: Denmark 75%, Russia 55%, Italy 45%, Great Britain 33%, Austria 33%, Switzerland 33%, Sweden 28%, Germany 25%, Belgium 20%, France 13%, *United States* 3%. Church and Community, Chapt. III., Ralph E. Diffendorfer; Story of Cooperation, Agnes D. Warbasse.

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grant laborer a greater confidence in the value of community control of business. Even the ignorant peasant from Russia and Slovakia has advanced ideas of community cooperation because he has come from a countryside where but recently all land not belonging to great estates was held in common by the people of the village with redistribution of the land every ten or fifteen years, according to the needs of the individual families.

Having been class-conscious peasants or industrials abroad, they do not resent, as does the American worker, the suggestion that they should cultivate class-consciousness in America.

Socialism.—These ideas, being current in the minds of many different classes of immigrant workers, make it difficult for them to understand the peculiar genius of that individualistic ideal of American industry which has long dominated the thought of the American people. Feeling that trade unions either lack a really constructive program or are ineffective, intelligent foreigners turn more cordially for the bettering of industrial conditions towards such programs as are offered by Socialism in its various forms. It is needless here to define Socialism at length. Essentially, it postulates the thesis that the worker is entitled to all the proceeds of labor and would secure these proceeds by putting the production, manufacture and exchange of the essentials of life in the hands of the community. To the foreigner, it seems the logical expression of true democracy.

Socialism, as a political party, has never been very strong here; although its adherents, voters in the

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two major parties of the country and leaders in many of the labor unions, are relatively numerous. The real growth of Socialism in the last few years has been largely due to immigration.

Radical Labor Movements.—The immediate industrial expression of socialistic ideas has been found in the development of unions which include both skilled and unskilled workers employed in a single industrial plant or type of industry. The traditional trade union was changed into an industrial union in the case of the Western Federation of Miners, where all classes of mine labor were united for more effective action. This progressed, with the cooperation of certain Socialists, to the next step when the International Workers of the World were organized in 1902. The I. W. W. was a coalition of several different movements in labor circles. It failed, as originally planned, because the skilled workers of the American Federation of Labor refused to cooperate and conservative Socialists dropped out. It therefore became a movement confined, for the most part, to unskilled workers, some seasonal workers and unorganized foreigners, having as its purpose the strengthening of their common cause against Capital. The I. W. W. openly advocated the cultivation of class warfare, the stimulation of class-consciousness, the utilization of the general strike and sabotage to gain its ends. The strike in Lawrence, Mass., in 1912, and in Paterson shortly after, were part of its work. Though not as carefully organized as other unions, it became the champion of unskilled laborers and

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sought to make more effective their spontaneous protest against exploitation.

The World War.—The World War put a stop to immigration for practically five years. The labor market in America was no longer receiving a new supply. At the same time there was an immense increase in manufacturing due to war necessities. Labor, both foreign and native, commanded ever-increasing wages. Unions having a monopoly in some war essential grew rapidly in power and assertiveness. The increased prosperity was shared by the foreign-born. They probably gained more by it than the native Americans because they were frugal enough to save.

Patriotism in the War.—It would be unjust to mention the discontent which the War engendered without adding praise for the loyalty with which the foreign element supported this country. The youth of foreign races did not seek excuses for escaping military service. Their names filled every honor roll. Immense strides towards national unity were made when native and stranger alike learned to appreciate American citizenship. Liberty Loan propaganda and Red Cross drives and Americanization work bore their fruit. Our diverse elements were mingled for a time in American fellowship.

Reconstruction Troubles.—When the War ended in 1918, the country continued for a time at the high level of prices and wages. Neither wage-earners nor manufacturers wished to be the first to drop. Simultaneously the chaotic economic condition in Europe, the ascendancy of the Bolsheviks in Russia and Hun-

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gary, the dominance of Socialists in Germany, Poland and Denmark and the first signs of radical revolts in Italy, found their echo in American foreign colonies and labor circles. The strong position of organized labor and the threat of more radical movements caused hysterical unrest throughout the nation. Bomb outrages and outlaw strikes gave color to grave fears. America awoke to a sense of her long neglect of her working people, especially those of alien birth.

Soon the Bubble of Inflation Burst.—Lack of foreign trade brought business to a standstill. The labor market was broken. Both wages and prices began to fall, and simultaneously immigration set in again with its supply of new and cheaper labor. Normal times again began to be seen.

Soviets Cause Stir.—Meanwhile, a new force was attracting increasing interest. Sovietism, with its steady insistence upon the rise of the proletariat and the domination of society by labor, while not numbering very many adherents in this country, has still expressed certain ideas which are common among the less fortunate industrial workers, both native and foreign. The whole industrial system of America has felt the influence of this movement. The old unions are engaged in a bitter struggle to settle the question among themselves. In foreign colonies high-strung nerves excited by the antipathies of the War and reconstruction have sometimes found an outlet in seemingly radical agitations. Yet such movements have not affected all classes of foreigners and should not be regarded as being distinctly foreign. Rather, these workers from abroad offer a fertile field for

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the dissemination of false ideas by fanatical Americans because of their general ignorance of the true conditions of American life.

The New Problems.—Renewed immigration and the difficulty of adjustment are bringing back the trying conditions of pre-war days; while the snare of security is dulling our sense of the need of constructive immigrant work. We must beware the old pitfalls.

Economic Training Here.—While radical social reformers have been teaching their doctrines to the immigrant, what lessons have conservative American business men been inculcating? Those who have read the signs of the times have tried to help him to independence, education and citizenship. They have given bonuses, encouraged home building, undertaken welfare work, protected the sick and injured, established factory schools and recreation centers. Forward-looking manufacturers have encouraged the enactment of protective legislation and have cooperated in providing schools and improved living conditions.

Where this has been done, it has been expected that discontent would immediately disappear. Such has not been the case. The working-men have feared that even these kindnesses were designed to serve some ulterior purpose which would result in their continued dependence. The difficulty has been, first, that the old suspicion is not easily forgotten; and, secondly, that the workers have not been permitted sufficient freedom in conducting the welfare work. The manufacturers who have the courage to persevere and the

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generosity to permit the working-men every liberty in such matters, will be rewarded by success. They are on the right track.

Employers of this type are too few. There are many others who take the attitude that business is business, regardless of the human element. Low wages, vile tenements or company houses, suspicion of every popular movement, spy work, discrimination, intimidation, broken contracts, opposition to constructive labor legislation and collective bargaining—these have given the foreigner an experience that can easily be capitalized by agitators.

How "Reds" Are Made.—Foreigners do not become radicals for any mere abstract reasons, but because of the actual injustice which they have suffered. "Reds" are made not so often by soap-box orators as by unjust foremen or greedy corporations. When simple workmen find their living gone, their homes broken up or their health destroyed through heartless greed or through some breakdown in our business system resulting in long periods of unemployment, they begin to question what is wrong.

Political Experience.—But, one asks, do they not know their rights and the attending responsibilities under the ideals of our system of government? Indeed, they have learned much here about our government. The ward boss gives them a practical lesson when he manipulates them for his personal gain. The close association of the politicians with the saloon-keepers is another lesson. The importance of ready money when small crimes have been committed

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is soon learned. In fact, the foreigners who go to Ellis Island to claim detained relatives usually offer money to solve the difficulties that arise. They seem to think that is the way to talk to American officials.

True, they might have learned quite other lessons from our public schools, free libraries, free hospitals and health centers, from our protective legislation, housing laws, free legal advice, etc., yet we do not advertise our virtues as evil is advertised.

Right-minded citizens are indifferent to the political education of the foreign adults, while the politician schemes to enlist them as so many more "controlled" votes for his party; and the revolutionist meantime is filling the eager foreign mind with destructive theories.

Education as a Solution.—Education is the first element in the solution of the problem. When the foreigner can meet the American on a plane of equality and perfect understanding, the barrier of suspicion will fall. A knowledge of English is, therefore, essential. It is not necessary to suppress the foreign language, but it is necessary to open the channels of communication with American life. Night schools, factory schools and trade schools need to be multiplied. With an insight that a knowledge of the history of American democracy alone can give, the new-comer can understand contemporary movements. The love of liberty which characterizes most immigrants can be utilized in the development of American life, while their richer experience in cooperative enterprise can be used to teach our people how to advance from competition to mutual service. We have yet to realize

Political and Economic Outlook of Immigrant

what contributions our later immigrants are capable of making to our democratic institutions.

Social and Economic Reforms.—Deeds speak more clearly than words. The present hostility between Capital and Labor will begin to disappear when the dominant interests prove their good will and sense of justice and fair play. We shall not remove unrest until we eliminate the cause of it.

The employer is not alone responsible; the American public has displayed unwarranted prejudice and suspicion toward the immigrant. Men from proud races find that they are here regarded as negligible inferiors. A new, more human attitude towards the immigrant's life must be adopted if the dangers of his present isolation are to be removed.

Reading List III

- **RACES AND IMMIGRANTS. V, VI, VII. (See Reading List I.)
- **THE IMMIGRANT AND THE COMMUNITY. VIII. (See List II.)
- *ADJUSTING IMMIGRANTS AND INDUSTRY. William M Leiserson. 1921. Harper, N. Y. \$2.50. Am. Series. Carnegie Corp.
- *ECONOMIC HISTORY OF THE UNITED STATES. E. L. Bogart. 1919. Longmans, N. Y. \$2.00.
General background. A school text book.
- *ORGANIZED LABOR IN AMERICA. G. G. Groat. 1916. Macmillan, N. Y. \$1.75.
- WORLD OF LABOR. G. D. H. Cole. 1919. Bell & Sons, London. \$2.00.
A discussion of trade unionism in France, America, Italy, Germany, Sweden and England.
- IMMIGRATION AND LABOR. J. A. Hourwich. 1912. Putnam, N. Y. \$2.50.
For reference.
- *A POL. AND SOC. HISTORY OF MODERN EUROPE. 1916. (See Appendix B.)
The most useful and satisfactory history for study and reference.

Foreigners or Friends

*A BRIEF HISTORY OF THE GREAT WAR. 1920. (See Appendix B.)

Booklets:

**SOME OF THE PEOPLE WE WORK FOR. John Foster Carr.
Immigrant Pub. Soc., 241 Fifth Ave., N. Y. 15c.

IV

CONSTITUTIONAL GOVERNMENT AND ITS ADAPTABILITY

IT has been said that at least one-third of the white population in the United States of America either is foreign-born or has at least one parent who was foreign-born. They have come among us unquestionably because they seek for something here which they felt they could not obtain at home. Whether it be personal or political freedom, or the desire for personal gain, or some other motive which attracted them, they undoubtedly came with a hope for betterment.

They may have met with bitter disappointment. Isolated from our American life and unable to speak our language and drawing more and more to themselves, discontented groups are created, knowing nothing of our history, of our forefathers, of their struggles for freedom and of the safeguards they established for the preservation of that freedom.

Fundamental Rights.—These ancestors of ours came here to secure liberty. They held that all men were created equal, endowed by their Creator with certain inalienable rights, among which are life, liberty

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and the pursuit of happiness. They believed that it was the function of governments to secure these rights to men, deriving their just powers from the consent of the governed; that it is the right of the people to alter or abolish any form of government which becomes destructive of these ends, and to institute a new government founded upon such principles and with its powers so organized as to them shall seem most likely to effect their safety and happiness. For the support of these principles, with a firm reliance on the protection of Divine Providence, they pledged to each other "their lives, their fortunes and their sacred honor." And to perpetuate these rights for themselves and their posterity, they fought their good fight and out of the fruits of their victory they wrought the Constitution of the United States.

No program which seeks to draw into the normal life of our country the multitudes of those who are coming to us from abroad can safely disregard the importance of a thoughtful study and understanding of the purposes which dominated the minds of the founders of our Nation. It is essential that we should know the principles upon which they founded the new government and their plan for its future development, how far we have followed that plan or departed from it and how we can best adjust it to our changed conditions. Possessing this knowledge for ourselves it then remains by precept and example to impart it to those who have come to us from foreign shores. Judge Morrow has well said that "the vital and impending problem before us as a nation is the Americanization of its entire citizenship, both

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native-born and naturalized, to the end that the elective franchise may be intelligently and faithfully exercised for the preservation of the fundamental principles of constitutional liberty, equality, justice and humanity."

The Purpose of Our Forefathers.—These are the principles for the vindication of which our forefathers declared and won their freedom. For their preservation they united the thirteen independent states. Who does not wish for himself liberty, equality and justice? What right-minded man would refuse to extend these privileges to his fellowmen? The maintenance of these rights for all men equally, by the orderly processes of government is of the essence of Christian teaching. In the light of the Gospel Americanism can well be defined as the application of the Golden Rule to the governmental agencies of the world. For there is no better way of doing unto others as we would have them do unto us than by securing to all men the rights to life, liberty, equality and justice.

The Founding of Our Government.—It may safely be said that ours is the only instance, or in any event the first instance, of a government deliberately and scientifically devised upon principles evolved from the rights of man and the political experience of the ages. The end of the Revolutionary War found thirteen independent sovereign states loosely bound together, whose conflicting interests and claims had well nigh brought their association to destruction. A convention was called to amend the defective and unsuccessful Articles of Confederation. But that con-

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vention did more. It deliberately sat down to enact a political revolution. It studied and examined and debated the rights of man, the abuses of those rights, the history of the struggles to recover and maintain those rights, the forms of governments of the past with their successes and their failures, and it evolved the Constitution of the United States of America. While the past struggles of the people to establish and maintain their God-given rights, particularly in England, may have furnished the basis for their action, nevertheless, the first example of a group of states deliberately, by contract, erecting themselves into a nation and, where necessary, surrendering their sovereign powers for the general welfare, is found in our Constitution.

If we are to win our new neighbors to constructive participation in our national life we must show them that Americanism aims at nothing more or less than liberty, equality, justice and the brotherhood of man under the guidance and protection of God and in accordance with His laws.

The Constitution.—The Constitution consists of three great divisions. (1) It declares that the people of a nation are the sovereign power and the source of government. (2) It establishes the government which the people set up for the orderly administration of their affairs through their duly appointed representatives. (3) It declares certain fundamental principles of immunity and certain inherent rights against which governmental power cannot be invoked. We shall need to study and understand these for the guidance of our own action as well as to find the

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means of explaining to our foreign-born population what Americanism means.

Let us recognize that the Constitution was ordained and established by the people in order to form a more perfect union, to establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to the people and their posterity.

In the next place, that Constitution sets up the machinery of government by the people, with all the well known checks against the usurpation of power by any one branch of the government over the others. For example, the power to make war, to make laws, to levy taxes are strictly confined to the elected representatives of the people. In this part of the document it is provided that only in case of war can the writ of habeas corpus be suspended. In all other cases every citizen deprived of his liberty has a right, which the government cannot take away, to be brought before one of the duly constituted courts for inquiry into the cause of his detention. Think of the effect of this protection upon the mind of some Russian, for example, who had been imprisoned, perhaps sent to Siberia, for months or years for some political offense, or possibly merely upon suspicion and for no offense at all! Likewise this division prohibits bills of attainder and ex post facto laws. No matter what a man may be guilty of, no law can be passed declaring his descendants tainted or deprived of their rights as citizens. So, likewise, if a man acquires rights under an agreement lawful when made, these rights cannot be taken away from him by later legislation.

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The Bill of Rights.—Finally we have the amendments, the first nine of which are commonly called the Bill of Rights. We ought to know them all; but a few of them will be most likely to firmly impress themselves upon a newcomer from one of the absolute monarchies of Europe:

I. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

IV. The right of the people to security in their persons, houses, papers and effects against unreasonable searches and seizures shall not be violated; and no warrants shall be issued except upon probable cause, supported by oath and describing the place to be searched and the persons or things to be seized.

V. No person shall be held to answer for an infamous crime except upon an indictment or presentment by a Grand Jury. No person shall be compelled in any criminal case to be a witness against himself. No person shall be deprived of life, liberty or property without due process of law. Private property shall not be taken for public use without compensation.

VI. In criminal prosecutions every accused person shall be entitled to a speedy jury trial, near his home, to be confronted by the witnesses against him, to have process to obtain his own witnesses, and to be represented by counsel.

VII. No excessive bail shall be demanded nor shall cruel or unusual punishments be inflicted.

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Historical Background.—We should learn these provisions, and something of their history and teach them to our foreign-born neighbors. Take, for example, the fourth amendment—protection against unlawful searches and seizures. Why was that included in the Bill of Rights? In 1733 Great Britain passed the Sugar Act to protect the English West Indian sugar trade by placing a prohibitive duty upon imports into the North American colonies from the West Indian colonies of powers other than England. This would have absolutely destroyed the trade with the French West Indies whereby New England exported her inferior grades of fish and imported low priced sugar and molasses. The result was that New England, forced to a choice between financial ruin and smuggling, chose the latter. Finally in 1761 legal papers called “writs of assistance,” in reality general search warrants authorizing officers to go into any warehouse or private dwelling in search of contraband, were issued. With these papers the officers could and did enter dwellings and warehouses, seizing and confiscating large quantities of goods. The general warrant was upheld in a test case in which James Otis defended the colonial merchants, basing his plea upon the argument that “taxation without representation is tyranny.”

These seizures and their upholding by the court were one of the first and great causes of the Revolutionary War. To prevent a recurrence Article IV of the amendments was adopted, and freedom from unreasonable searches and seizures became a right

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of every man guaranteed by our fundamental laws, alterable only by the people themselves.

Would not the mere recital of these historical facts have a great influence in favor of our citizenship upon the mind of the immigrant who had been subject to the spying and confiscation which frequently exist under autocratic forms of government?

Influence of Selfish Interests.—We must recognize, of course, that America has its political shortcomings; but these do not arise from our system of government. Under any governmental machinery, so long as the people of the United States consider government merely as an instrument to be utilized for the advancement of selfish interests, those citizens who have or can control the most money will control the government. If in recent times capitalists and manufacturers may be said to have legislation less their way, it is doubtless due, aside from the temporary exigencies of the war, in no small part to the increased political pressure of gigantic labor organizations brought to bear, sometimes in dictatorial ways, upon Congress. This means merely a drifting of political dictatorship from organized money to organized labor. Politics is still a strife of interests, only the interests have somewhat changed. The point to be noted is that in this battle the welfare of the general community too often counts for but little, while in the victory of either Labor or Capital, the voice of ethics and of justice is but faintly heard. This is not the rule of democracy, not the rule of the people, but the rule of economic might.

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In the words which old Jeremy Taylor used in his day: "What is now to be done? Must truth be forever in the dark and the world forever be divided and societies disturbed, governments weakened and our spirits debauched with error and the uncertain opinions and the pedantry of talking men? But the way hath not been hit upon; and yet I have told you all the ways of men and his imaginings in order to truth and peace. And yet you see that these will not do—we have examined all ways but one, all but God's way. Let us, having missed all others, try this."

The Higher Ideal.—Only when men conceive of government not as a battle of interests, but as the expression and embodiment of the aspirations of a community of brothers, having as its one aim the service of the common good, shall we truly have democracy in government. When we have that, we shall have little trouble with any element of our people, but perhaps least of all, with our citizens of foreign origin who have come here seeking freedom and liberty. In proportion as these are secured to them will they joyfully and loyally bring to our life the great wealth of their various national and racial inheritances. If, on the other hand, they do not find democracy in America, disappointment will make them the ready prey of the loudest and fiercest shouter for revolutionary violence. From one standpoint, the supreme question before our people today is: Shall we be truly democratic in government? In this the essential issue is: Shall the government follow the path of selfish interests,—which means in the ultimate serving the mightiest master, be it of the moneyed

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or of the working classes, or shall we, both in our elections and in our governmental administrations, follow the way of Christ, the path of political service?

If the majority of the people in the United States were willing to follow the way of Christ in government, we would find that, with surprisingly few governmental changes, which the Constitution gives us abundant opportunity to make, our people would develop a national life where all would serve, each in his own way, and the universal aim would be the good of all. The best service we can render the foreign-born is to develop this ideal American life among ourselves. Then, having "cast out the beam out of our own eye" we shall see more clearly the way to commend our governmental institutions to the respect and confidence of our immigrant neighbors.

Reading List IV

- **RACES AND IMMIGRANTS. VIII, IX. (See List I.)
- *AMERICANS BY CHOICE. John P. Gavit. 1921. Harper, N. Y. Am. Studies. Carnegie Corp. \$2.50.
- *AMERICANISM: WHAT IT IS. David J. Hill. 1916. Appleton, N. Y. \$2.00.
A statement of American political conceptions and national spirit.
- WHAT IS AMERICA? E. A. Ross. 1919. Century, N. Y. \$1.25.
A popular book giving some fundamental American ideals illustrated in history.
- PROMISE OF AMERICAN LIFE. Herbert D. Croley. 1912. Macmillan, N. Y. \$3.00.
History of distinctive American ideals.
- THE AMERICAN COMMONWEALTH. James B. Bryce. 1919. Macmillan, N. Y. \$8.00.
Standard exposition. Reference work.
- USE YOUR GOVERNMENT. Alissa Franc. 1918. Dutton. \$2.00.
Help afforded by Government to business man, exporter, farmer, home-maker, children, etc. Popular Guide.
- **THE PROBLEM OF AMERICANIZATION. I, XI. Peter Roberts. 1920. Macmillan. \$1.60. *Good Bibliography*.

Constitutional Government and Its Adaptability

A most sympathetic treatment by one of the pioneers of Americanization. A number of *other good books* on the subject of this chapter are given in the bibliographies in this book.

Booklets:

****AMERICANIZATION DICTIONARY.** Compiled and published by Frank L. Dukena, Grand Rapids, Mich. 25c.

A most handy pocket edition, defining naturalization terms and processes, etc. Most useful for answering questions or for personal reference.

THE NEW MAP OF EUROPE

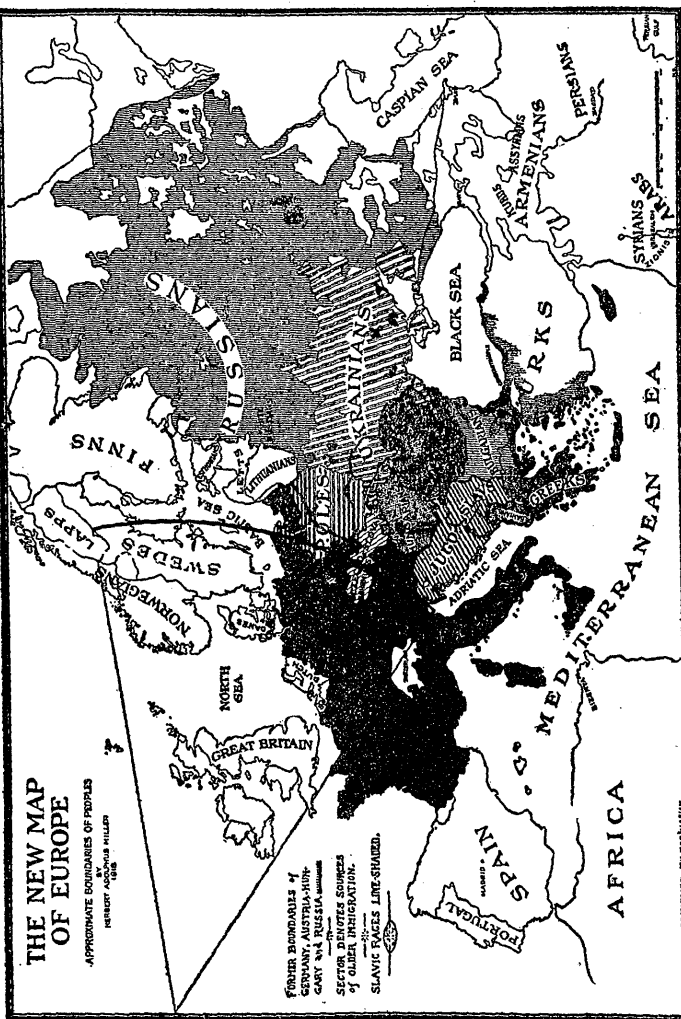
APPROXIMATE BOUNDARIES OF PEOPLES

BY HERBERT ADAMS HILLER
1918

FOUR BOUNDARIES of
GERMANY, AUSTRIA-HUNGARY
and RUSSIA

SECTOR DENOTES SOURCES
of OLDER IMMIGRATION.

SLAVIC RACES LINE-SHARED.



V

OLD WORLD ATTITUDES

IMPORTANT as it is to understand our problem in its social, economic and political aspects, and even more, in its moral and religious aspects, the complexity of the problem and its principal difficulties are due to elements that are psychological.

Heritage of Attitudes.—In moulding the character of a child by precept, affection and example, we are working with plastic material. In striving to fit the life of an adult into a new and strange mould we have to deal with mental habits and ideals that have already become more or less fixed. Things new must be based on things old. Education can build only on what is already there. The same holds even more strongly true of a racial group of people whose fundamental ways of looking at life and whose general standards have been formed by generations of peculiar national existence and aspiration. Only by taking thoroughly into account these particular mental attitudes can mutual understanding and effective assimilation be attained. Especially with races who have long been under oppression, these mental attitudes have become intense; indeed, they are pathological and, consequently, more firmly fixed. It is,

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therefore, fundamentally necessary for us to know the backgrounds, historical, cultural and religious, which have made the people of each race what they are; otherwise we cannot begin to understand them, make contact with them, or win them.

The melting-pot idea has led to the misplacing of much energy. It is both impossible and detrimental. Not by attempting to mould all people into a stereotyped, uniform standard can America progress; but by combining all that is good and fine in each element of our diverse population into a richer and greater whole. The term "Americanization," also, has caused much misunderstanding. It has been interpreted by some immigrants to mean the same sort of oppression that they had fled from. We must avoid even the suspicion of repeating the inhuman error of the Austro-Hungarian Empire or of Russification and Prussianization.

To quote from a lecture delivered before the National Conference of Social Workers in 1919, by Professor Herbert A. Miller:

The normal and abnormal attitudes constitute the immigrant heritage brought to America. We are thereby made reapers of the whirlwind sown by the imperialism of Europe. What the immigrant can give us most definitely is an object-lesson in political science. If we heed it we can reform the world; if we ignore it we shall help to perpetuate what this war sought to banish from the earth. It is quite unnecessary to travel in Europe to learn the history and results of oppression. Their impress is vivid and virile in every industrial city in the United States. One can literally learn more about Europe in a month in Pittsburgh, Cleveland or Chicago than in a year in Europe. This is the most outstanding contribution of the immigrant to America. His hatred of oppression was one of our greatest assets in the war, for it not only made technical enemies actual allies, but made them allies of the utmost merit—a fact we were too slow to recognize.

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The immigrant brings us a great and varied language content which we have hitherto almost wasted. We have actually counted it a liability when the children of immigrants have known some other language than English, and have tried to teach them to despise rather than cherish it. At the same time we have been inconsistently spending millions of dollars trying to teach foreign languages to our native-born children.

He brings us also a number of religious forms and values which have come from the experience of human beings in their struggle for spiritual realization. A sympathetic understanding of these religious institutions may greatly enrich and enlarge the spiritual vision of America.

The tendency to clannishness or segregation which is so often emphasized in the discussion of the immigrant is an example of a normal tendency becoming pathological because of determining conditions. This segregation is, in normal circumstances of mutual respect between groups, merely a manifestation of a common human impulse without any pre-determining consciousness about it. People who come from the same country naturally have a like-mindedness about manners and customs and habits. All of us try to live in a congenial neighborhood with the result that we all really live in segregated districts. But when indications of discrimination arise, there grows up a proportionate self-consciousness on the part of the group which is being discriminated against, and the tendency to differentiate themselves as a group crystallizes into a definite and fixed defensive purpose.

Defensive psychoses have in general been created by the artificial stimulation of normal differences into conscious bases of antagonism. In Austria-Hungary this was developed to a fine art; historical, geographical, linguistic and religious differences were magnified both between and within national groups, until such a mass of hatreds was developed as will exist long after the cause is removed.

National Pride.—The attainment of our constitutional freedom is the fact of which Americans may justly boast. It is with faith in this freedom that most of our immigrants came to our shores. The Statue of Liberty at the entrance symbolized their hopes. In the experience of many these hopes have been realized; but very many others, never having made contact with the true exponents of the American ideal, have been bitterly disappointed.

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With our perfectly justifiable national pride, we have not always appreciated the equally just right to national pride which others have. Ours more than most nations is "the land of the free," but there is nothing unique about our being "the home of the brave." Our forefathers fought and sacrificed nobly to attain our freedom. But the fathers of other nations fought and suffered equally, in many cases far more than ours. Our War of Independence and our national heroes stand in glory along with the other similar Revolutions and heroes of the world. America's struggle for liberty appeals to the foreign-born Americans not because it stands alone, but because it is akin to the struggle of their own race for liberty. In the hearts of the new Americans, according to their race, Washington and Lincoln rank not above, but with, Hus, Gustavus Adolphus, Kosciusko, Scanden-berg, Kossuth, Garibaldi, Cavour, or the others; and—may we not also now say—with Masaryk or Venizelos?

As oppression in Europe and the Near East crystalized in the minds of long-oppressed races the longing for liberty, in a way that we who have it cannot realize, so the attainment at last, as the result of the World War, of the freedom of their home country is of extreme interest to the sons of those races now in America. This is natural and right. It does not make them any poorer Americans. Americanization should not mean a loss of interest or love for the old country, any more than marriage and the setting up of a new home deprive a man of all interest in his mother and her sufferings and joys. A man is cer-

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tainly no poorer husband because he continues to love his mother.

Racial Differences.—One primary essential to any dealings with the foreign-born is the study of the differences between the racial groups. The War opened our eyes to a great deal of the geography, the history and the aspirations of various races. No intelligent person would place all immigrants in the same category. It is also misleading to speak of classes, the "Old" and the "New" immigration. In fact, there is no such thing from a racial standpoint as the "Old" immigration, for Scandinavians, Czechs, English, Welsh, Scotch, Irish, and to a lesser degree Germans, who comprised the bulk of the "Old" immigration, have been coming in just as large numbers during recent years as in the earlier period. The fact that these races have proven their worth and given us many substantial citizens, argues rather for than against the potentialities for good citizenship of the other races, when they, too, have had an equal duration of residence. Doubtless the immigrants from Southern and Eastern Europe and the Near East are in many respects different from what we call our original Anglo-Saxon stock and harder, perhaps, to assimilate than are the races of Northern Europe. This does not prove, however, that they are a lower grade of beings. Moreover, each race is different from every other race. General classification as Slavic, Teutonic, Latin, and other comprehensive terms of ethnologists, though useful, are difficult and misleading. In fact, we cannot justly lump any two together. Some races have been oppressed; some have been the oppressors.

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Some have been half free, while the other half was under the heel of a foreign dominion; some in the midst of oppression have shown remarkable cultural tenacity and development.

Again, in regard to radical unrest, it is essential to distinguish between races. To say that radicalism is most prevalent among the foreign-born and their second generation is doubtless true, but to say that the "foreigners" are radicals is absolutely unjust. Bolsheviks, I. W. W.'s and the like, are found in any numbers only within a certain few races.

Demoralization.—Although the disciples of organized propaganda of the revolutionary or anarchistic type are found in but few races, it is nevertheless true that a quite general loss of moral stamina exists among our immigrants and is in grave danger of spreading. This demoralization is the result of the lack of the accustomed routine and inhibitions, the isolation, the loneliness, the disillusionment, the new and hard living conditions, and the lack of touch with the Old World Church. Religion used to be the foundation of their life. There are millions of immigrants who, because of the readjustment of life to American conditions and because they do not find here their Church or one that they can comprehend,—or because they find their Church is dominated by a hostile race—have lapsed from all religion. This is true of many Roman Catholics, Scandinavian Churchmen and Eastern Orthodox.

Religious Attitudes.—Because we are unfamiliar with the latter, the Eastern Church, it is well to consider here the psychological background of its

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members. With us, religion has always been considered as an essential in educational development; in the East, it is at once the mainspring and background of the life of the people. Much as Greek, Slav, Bulgarian, Roumanian, Armenian and Syrian differ from one another in customs and manners, they have back of their lives the same guiding and sustaining power of a religion that is personal and ever present. Belief is not so much an act of faith as a condition of life. Public worship is not an occasion for inspiration, but of the exercise of a dominant force in life. When the Western Christian neglects his act of worship, his development is arrested; when the Orthodox Eastern is guilty of this neglect, his moral and spiritual nature weakens from malnutrition. The same religious attitude applies also to the Slavic Roman Catholic and the Slavic Greek Catholic.*

Racial Faults.—Two other points would seem to require special emphasis here: the first, a warning to refrain from looking for racial faults. It is always

* The great Eastern Orthodox Church comprises the ancient patriarchates and National Churches of Eastern Europe and the Near East. Each is independent, using the different languages, but identical in doctrine, liturgy and discipline. It is a Church at once Catholic in teaching and practice, Evangelical in ideals, and democratic in organization. Its members make up about one-fourth of Christendom and have never been affected by either Roman Catholicism or Protestantism. The Greek Catholics are not Greek, but a few million Slavs and others in former Austro-Hungary and some Syrians, who (largely for political reasons) came out of Orthodoxy and are under the Pope but retain, along with their Eastern ideals of religion, their Eastern Liturgy and Rites, vernacular services and married priesthood. They are also called Uniats. The Armenian, Coptic and the Assyrian Churches are similar to, but independent of, the Eastern Orthodox Church.

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easy to criticize others, to generalize glitteringly on particular racial failings. But we should remember that we ourselves are not free from characteristic national faults; in fact, many an immigrant is prone to criticize our outstanding American weaknesses and feel that his race is superior to ours. All such comparisons are odious. It is often a difference in emphasis on particular moral standards. For example, we do not approve of marriages by arrangement of the parents and without romantic courtship; the foreigner is shocked by the freedom of our courtships, to say nothing of the really terrible looseness of much American family life and our constant scandals and divorces. We decry their superstition; they think our religion too materialistic and are not favorably impressed by our extreme lack of church attendance. We accuse them of lacking sincerity; they accuse us of lacking courtesy. We shudder at the dirtiness of some of their homes; these same foreigners look down on us for our lack of appreciation of music or art. We cry out against the exploitation of their "bankers"; they, against the graft extorted by our police. We condemn them because of their constant wranglings and personal vituperation; they condemn us because of our mad rush for money, "the Americans' God." And so it goes.

Again, what we characterize as racial faults are often not faults at all. Because we do not understand the "foreigner" and because he acts and talks in ways that are unusual to us, we accuse him of evil motives. For example, actual contact with the Near East would contradict the prevalent Western idea of

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these peoples. We think of them as a cunning, crafty, intriguing body of men; we blunter Americans distrust their great courtesy and lack of frankness. In reality, they are men of simple mind and desires. They represent an older civilization than ours. They have tested one by one the things that lead to external culture. They have of necessity placed these things in the crucible of affliction and have recovered, with the enduring principle of life, the gifts of simplicity, truth and honor. In our dealings with our foreign-born neighbors, it is far better—indeed, the only Christian way—to look for the good side, not the bad. Because of our own false prejudices, the common opinion of some of our immigrant races in America has been utterly distorted, and much harm has been done. Or in some cases, the faults of a few black sheep in a community have condemned in the eyes of the Americans a whole racial colony.

The Children.—The other point needing emphasis is the condition and needs of the children of the foreign-born. With them, the process of Americanization is often too rapid. They come to look down upon their parents as inferior “foreigners,” and the natural home tie is sadly loosened. The effect on the character of the children is most baneful. It has become the custom among the immigrants to call a badly demoralized boy “completely Americanized.” Criminal statistics show in the children of immigrant parents a crime record far in excess of the children of native-born. This is all the more striking because the foreign-born themselves show a crime record less than that of American stock. Of course, the chil-

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dren having attended our Public Schools can be approached by us more readily than their parents. But we cannot effectively influence the children for their good until we have first gained the confidence of their parents. The primary good we can do the children is to teach them to respect both their parents and their Old World heritages; and we cannot do this until we have humbly learned to respect them ourselves.

Study of Races.—Mutual respect and confidence between our foreign-born neighbors and ourselves is the only door to mutual service. To gain this, we shall need sympathy and tact. We shall need to look at things from the other person's standpoint, not our own; and then act with his standpoint before us. Only a careful study of each different race can bring this about. The brief racial studies which follow and the particular hints for the service of each race are but a basis for further study. Extended specialization is needed by those who would deal with the particular races within their parish or community.

While the following studies attempt to treat every race in America, those among which our Church people have special opportunities and responsibilities are treated at greater length. Where the opportunity is more limited or confined to but a few communities the treatment is more brief.

Careful study of The New Map of Europe * is urged in connection with this and the succeeding chapters.

* Enlarged copies of this map may be obtained from the Educational Division, Church Missions House. Their use is urged for study classes. Price 15c.

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Note the segment of a circle with the arc drawn from the top of Italy to the coast of Norway. Within this arc is included all the earlier immigrant races. As said before, these races have continued to come in a constant stream to the present day. All the other races indicated, except the Lapps, comprise the rest of our later immigration. To these must be added the immigrants from the Azores, the countries and islands of North and South America and the Far East. On the map note especially the former boundaries of Austria-Hungary, Germany and Russia, and consider the subject races therein.

Reading List V

****OLD WORLD TRAITS TRANSPLANTED.** (See Appendix B.)

Most important to read.

***THE POLISH PEASANT IN EUROPE AND AMERICA.** Five Vols. W. I. Thomas and Floria Znaniecki. 1918-1920. Badger, Boston. \$5.00 per vol.

The one thorough study of an immigrant group. "A monumental work of greatest sociological significance." Hundreds of personal examples giving insight into peasant psychology, character and customs. Vols. I and V most important.

****WITH POOR IMMIGRANTS TO AMERICA.** Stephen Graham. 1914. Macmillan, N. Y. \$3.00.

Account of tramping from New York to Chicago by an Englishman who loves Russians. Compares deliciously American and immigrant ways and ideals.

ONE WAY OUT. Wm. Carleton. 1911. Small, Maynard, N. Y. (Out of print.)

A very popular book, half autobiography. Story of a middle-class American losing "social" status and going to live among the immigrants a much more normal life. Look up in library.

VI

LATIN RACES

Italians—Portuguese—Spanish—Latin Americans—
Filipinos

ITALIANS

IN 1915 twenty-two per cent of all the children born in Connecticut and twenty per cent of all those born in New York had an Italian father. Most numerous of all our immigrant races, there are over 3,750,000 men, women and children of Italian birth or parentage in the United States, scattered over every section of our country, but especially crowded in our great cities. Twenty states on the Atlantic, Pacific and Gulf Coasts and in the central part of our land have Italians numbering in each from 10,000 to 600,000. And others are coming, since the War, in as great numbers as before.

As loyal Americans and Christians we must not neglect the Italians. Some of them may seem a menace, but even these "undesirables" have a claim upon our attention to help them to become good citizens. To be indifferent to them is to be indifferent not only to their own welfare but to the welfare of the State. Of the majority of the Italians, however, it may well be said that when they have a chance they make good.

Latin Races

It is for us to study to understand them and to give them that chance. They are not mere cogs in our great industrial machine; on the contrary, our industries are immensely indebted to their toiling hands. In South America they have had better advantages than in this country. There they have been in a sense pioneers, and multitudes of them have made honorable and noteworthy progress. With us the pioneering has been done mostly by other races. Yet our Italians, in spite of their handicaps, are a hardy and industrious people and their honest toil is leaving its mark upon the history of our country's development.

Civilization and Living Conditions in Italy.—No other land in the world has had a more remarkable record of culture and world influence than Italy. Pages could be filled with names of those of the Italian race who are well known to us all—from Julius Cæsar to Cavour, from Archimedes to Marconi.

Modern Italy, however, as a united nation, is very young. It is scarcely more than fifty years since Cavour, Mazzini and Garibaldi overthrew foreign usurpation together with the temporal power of the Papacy and welded the many, independent, warring states into one nation. In judging the present condition of that nation we must not rashly criticize that which is backward, but rather marvel at the remarkable strides which in so short a time have made her a first-class power, our worthy ally which suffered and won so much in the Great War. North Italy has developed a high state of modern civilization. South-

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ern Italy, including Sicily, has not yet accomplished such progress.

Many of our immigrants from North Italy are well educated and come from an industrial and agricultural life not very different from our own. But about four-fifths of our Italians are poor peasants from the South of Italy. They have come mostly from the country villages, little known to our tourists. Some owned or rented small farm tracts outside the villages, but most were hired laborers barely existing under the heavy burdens of taxation. They were illiterate and knew little outside their own village or district; yet withal, industrious, patient, and devoted to their family life.

Life and Occupations in America.—Here in America, they are often crowded into city tenements that are a reproach to our civilization, where their large families are born and many of their babies die. They see little of the real American, because the real American usually "passes by on the other side." The men for the most part go forth to their daily tasks of drudgery in a spirit of good cheer that much more favored workers might well envy.

Besides the countless number of Italians engaged on our railroad and municipal construction and repair work, in the quarries, mines, docks and in some of our factories, there are Italians in all sorts of trades. Especially are they found among our masons, barbers, shoemakers, waiters, bootblacks, tailors, cabinet-makers, piano-finishers and painters. In New York and other cities large numbers of Italian women and girls work in garment factories and as dressmakers, some

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in establishments of the highest order. They also work at embroidery and kindred trades. Fine white embroidery is done by many Sicilian women. The women, too, are often employed at home as finishers of clothing, makers of paper flowers and the like, at which the whole family works after school hours. In all these occupations their artistic bent comes into play. The Italian loves to do a thing with artistic finish. Then there are the many small shopkeepers—confectioners, grocers, and the push-cart peddlers. There are many Italian colonies successfully engaged in agriculture in the South and Far West and the Northeast. It is said that 900 abandoned farms in New England have been bought by Italians. There are a large number of professional musicians. Indeed, most Italians have musical talent.

In the last twenty years many southern Italians of the middle class, with some education and good standards of family life and honor, have made homes in the cities of America. These fathers and mothers are making great sacrifices for the education of their children. This is a very important group which is seldom mentioned in any survey of Italian life in America. It is this group which is first attracted by American religious ideals. At the top of the ladder, there are many Italians who have attained a high degree of business success and own large establishments; and there are a goodly number of professional men, including doctors, lawyers, clergymen and teachers—some of national repute.

It is, of course, well known that many Italians come and go, migrating not only from state to state, but

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back and forth from Italy. The majority of those who return to Italy find they cannot be contented and so come back to America. Our immediate interest is, of course, with the vast majority who are settled permanently among us.

So great and complex is the Italian problem in America that it is impossible to deal with it adequately in this small compass. We can simply touch upon a few unconnected points and urge careful study of the recommended books and pamphlets.

A rather small proportion of our Italians have become naturalized. There is a small, though growing, radical socialistic element among them. The Italian is naturally a contented workman. He likes to be on good terms with his employer. He does not willingly join in strikes, and does so only at the command of the union, to which he is forced to belong.

Leadership Lacking.—Leadership is lacking among this race because of their individualism. As soon as a leader gains ascendancy he is apt to be dethroned because of jealousy. They have their many mutual benefit and educational societies, some of which are national, as "The Sons of Italy"; and there are countless local associations of more or less spasmodic existence. There is also much sectional antagonism of a harmless but disunifying sort between immigrants coming from different parts or even different villages in Italy. The Italian press in America is not widespread or particularly influential.

Family Life.—In the home life of an Italian family the father is the master of the house, devoted to

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his many playful, bright-eyed children. The Italian women are especially isolated from American life. The girls are brought up very modestly and guarded from temptations in the streets. The purity of women is held in high regard. There is very little drunkenness, and, flagrant rumor to the contrary notwithstanding, in the first generation very little crime. A second generation superficially Americanized in our public schools have grown away from their "foreign" parents and especially need our friendly contact to prevent them from being a menace. Italian street gangs of boys are becoming common. Few Italian children are allowed to remain in school after the age of fourteen.

Our Urgent Opportunity.—Difficult as it is in some ways for us to make helpful contact with our Italian neighbors, it is the experience of those who have made any sincere movement in that direction that the difficulties are more than balanced by the encouragements. In the first place the importance of systematic efforts to befriend them is apparent because they live, for the most part, in some "Little Italy" of the city, and because so large a proportion of them have no Church affiliations whatever. As there are multitudes in Italy who have lapsed from the Roman Catholic Church, so there are multitudes of unchurched sons and daughters of Italy among us. Yet the Italian is naturally religious, and even if unchurched is not usually a free-thinker. He still believes in God and the Saints, often with much superstition, even though he will have nothing to do with the Church of his fathers. This lapsing is due either

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to the fact that he knows that the freedom of modern Italy has been won in opposition to the papal power, or because for other reasons he has been wrenched free from the old anchorage of his faith. Thus we find a great and urgent opportunity confronting us, not to make proselytes of these Italians, but to set up the standard of the Church where they are living as sheep having no shepherd. It is for us to minister to them both in their native language and in that of their adopted country, that true religion and true Americanism may spread in every "Little Italy" until it ceases to be foreign and wakes in harmony with the spirit of the nation's best ideals.

Our own Church missions among the Italians, where they have been whole-heartedly supported and well equipped with workers, have proven that we can reach the Italian. But it is obvious that such missions are but a drop in the bucket, and that we need a great force of carefully trained Italian clergy and Italian-speaking lay workers. These clergy and some of the lay workers should be taken from the children of immigrants. The problem, however, is too great and pressing for us to wait for the development of such a force. Every parish which has within its bounds Italians—and that means most parishes—must act now.

Practical Service.—Much regularly organized social welfare work is needed among the Italians. It can be done if we will try. But personal touch is the root need. Intelligent laymen and laywomen in each parish, such as have humility of spirit and the gift of tact, should specialize on the Italians; study to

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understand their background; appreciate their good qualities; learn their racial characteristics and customs; and in a simple, human way get in touch with them. The Italian, perhaps even more than most immigrants, hates investigators and uplifters. To a well-known friend of Italians, an Italian workingman once said of such: "Sir, they are to us as smoke to the eyes." We must meet them on a basis of absolute equality and good-fellowship. Churchwomen can visit in the homes. The children will act as interpreters, but also a few phrases spoken in their own language will mean much to them. Our Churchmen can get acquainted with the barbers, mechanics, boot-blacks and others. Italians appreciate the attention and friendship of Americans. Especially the children and young people born in America are in need of us and will come into our Church Schools and parish life if rightly approached, *although we must first win the confidence of their parents*. The Brotherhood of Saint Andrew and the Girls' Friendly Society especially have an opportunity here. So, too, have the Scouts and the choir. As big brothers and sisters, we can encourage, make possible and guide their higher education. Either centering in our parish houses, or in community centres, Italians need a chance for wholesome recreation, music, athletics and the like, and social gatherings in Italian style for both old and young.

Thus they will see that American freedom and equality are real, that its roots are in Christian brotherliness. Thus can be laid anew or restored that essential foundation from which they are fast slipping

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—religion, a living touch with God, which makes life worth while and effective.

Church people who find themselves unable to engage in any personal effort for the extension of such service among Italians may well be asked to share in the good work by helping to bear the financial burden of its maintenance. And surely no call for gifts for any missionary work at home or abroad better deserves a generous response than the call for help for the Church's enterprise in sowing and reaping in the Italian field close to our doors.

PORTUGUESE

There are some 160,000 Portuguese in the United States, fully two-thirds of whom are in Massachusetts and Rhode Island. Most of the rest are in California and in Florida, many of whom came from working on the Panama Canal. Their condition, need and accessibility to our approach is much like the Italians. In those few places where they are (New Bedford, Mass., has over 30,000), our Church people have a great responsibility. They came from the Cape Verde and the Azores Islands more than from the Republic of Portugal. They are an industrious, thrifty, law-abiding people, engaged in outdoor labor and the mills, and are successful as farmers. A large number have lapsed from the Roman Catholic Church. They are a rather shy, gentle, home-loving people; taking pride in clean dwellings. They are apt to detest organized social service and desire respect for the pri-

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vacy of their home life. They respond gratefully to courtesy and genuine friendliness.

SPANIARDS

Of the scions of that proud nation of romantic and varied history that once sent the Italian Columbus to discover our country, there are with us some 100,000. They are mostly of recent immigration. New York, Florida and California have the largest number; and ten other widely separated states have one or two thousand each. There are a few in many other states. They are working as skilled and unskilled laborers, tobacco workers, farmers, merchants, servants, miners, and professional men. Most are of the peasant class. A large proportion of them are unmarried young men living in lodging houses, with little opportunity for good recreation. They do not colonize, but are found scattered about our communities. Their nature is too independent to work in groups, and so they have few benefit or other associations.

The Latin viewpoint of the Spaniard is hard for Americans to appreciate. Their independent and passionate temperament is balanced by their courteous and proud dignity. A Spaniard is very indignant if taken to be a South American, or Mexican or Cuban. Naturally a warm-hearted people, they are eager for our friendship. They are impressionable and can be influenced for good or bad.

Like the Italians, many have lapsed from the Roman Catholic Church of their native land. Our approach

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to them should be much like that to the Italians—in fact, the two races are willing to mingle. The Spaniards need us socially and religiously.

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Democracy and Christianity in Opposition.—As with several European races, so with the Spanish-speaking peoples who have come to the United States from the West Indies and Central and South America our Church people have attempted almost nothing because of a misapprehension. It has been thought that they were all members of the Roman Catholic Church. Not only is this not true with these so-called Latin Americans, but if they have any attitude at all towards Rome, it is one of hostility. When these peoples first began their endeavor to get rid of the Spanish yoke, they received nothing but excommunications from the Church from which they should have expected help. During the last hundred years of their struggle for liberty, our southern neighbors have found that their Church has opposed every step in the direction of democracy and freedom. As a result, they have been driven to suppose that Christianity and government by the people are necessarily opposed to each other.

Prejudices to Overcome.—The problem, therefore, that will first be confronted by Church workers in any endeavor to help Latin Americans is a political one. Since the only Christianity that they have ever known has been one which was hand in glove with despotism, it will be necessary to show them

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that the Gospel as this Church preaches it is in favor of freedom. Once this inborn prejudice against Christianity as such is overcome, it will be necessary to seek to overcome the prejudice caused by the traditional enmity between English-speaking and Spanish-speaking Americans. Our attitude towards them has always been one of disdain and contempt, and they know it. Their attitude towards us has been one of natural resentment over our assumed superiority, coupled with a very natural and pardonable jealousy of our material prosperity. Until these antipathies are destroyed, little progress can be made. Those who work among the Latin Americans are, therefore, earnestly urged to avoid the slightest suggestion of assumed superiority, and to remember that their customs, because they differ so widely from ours, are not, therefore, any worse than ours.

Cubans, Porto Ricans, and Others.—Statistics as to immigration of Latin Americans into this country are very difficult to secure. Not including Mexicans, the number of Latin Americans in the United States is somewhere between 40,000 and 75,000. There are reported to be more than 20,000 in New York City. They are found chiefly in places where cigars are manufactured, notably in Key West, Tampa, and our larger northern cities. Their location, however, has shifted much of late. They do not live in segregated colonies.

What has been said refers largely to Cubans and Porto Ricans, with a sprinkling of Central Americans. The number of immigrants from such States as Colombia or Venezuela or the other great South

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American Republics and from Central America is negligible, with the exception of Mexico.

Although it is true that the attitudes and racial characteristics in all Latin Americans are much the same as is their common Spanish language (except in Brazil, where Portuguese is spoken), yet the people of each particular Republic or Island have their particular historical background and national pride.

The Mexican Problem.—The Mexican problem is *sui generis*. There are said to be 700,000 of them in the United States. Though they have percolated through the whole country and can be found almost up to the Canadian border, the bulk of them are in the States bordering Mexico.

How to help Mexicans is a serious question, since the inter-relations between our countries have been so unhappy that they naturally assume that we are their enemies. The problem goes all the way back to the Mexican War of 1848. The first thing to be done in endeavoring to get in touch with these people is to overcome their more or less excusable suspicions of our motives.

FILIPINOS

There are good-sized groups of Filipinos in San Francisco and Seattle, many of whom engage in the Alaska salmon fisheries during the fishing season. Other large groups are found in Chicago and Brooklyn, many of the latter working at the Navy Yard. These people are mostly Roman Catholics—how faithful it has not been possible to ascertain.

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There are also over 1,200 Filipino students, only 168 of whom are Government students, taking all sorts of courses in various schools and colleges. A complete directory of these is published by the Bureau of Insular Affairs, War Department, Washington.

Reading List VI

ITALIANS

**NEIGHBORS, IV and 232. **LEADERSHIP, XII. **OLD WORLD, 146, 238. I. C. W. M. **FOREIGN-BORN AM., 27. (See App. B.)

*ITALIAN EMIGRATION IN OUR TIMES. Robert F. Foerster. 1919. Harvard Univ. Press, Cambridge. \$2.50.

The best work from an economic and sociological standpoint, giving conditions in Italy and the United States and other countries where the Italians have emigrated.

*ITALIAN LIFE IN TOWN AND COUNTRY. L. Villari. 1902. Putnam, N. Y. \$1.20.

OUR ITALIAN FELLOW CITIZEN. Francis E. Clark. 1919. Small, Maynard, N. Y. \$1.50.

Slight but readable and in the right spirit. Gives former life in Italy of our immigrants.

THE SOCIAL AND RELIGIOUS LIFE OF ITALIANS IN AMERICA. E. C. Sartorio. 1918. Christopher Pub. Co., Boston. \$1.00.

Author one of our clergy. A somewhat unsatisfactory treatment, but the best book on Italians living in America.

PROTESTANTISM AND THE LATIN SOUL. F. C. Capozzi. 1918. J. C. Winston Co., Phila. \$2.00.

Author one of our clergy. Difficult but valuable reading on religious attitudes of all Latin people, including those of Latin America.

I. C. W. M. (See App. B.)

**On Italian Independence: (Important)*

DAWN OF ITALIAN INDEPENDENCE; LIFE IN TIMES OF CAVOUR, Mrs. Roscoe Thayer; GARIBALDI AND THE MAKING OF ITALY; GARIBALDI AND THE THOUSAND, Trevelyan; MAZZINI, Dalton King; DUTIES OF MAN, Mazzini, Everyman's Library.

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Books of Fiction and Poems:

Among the translations may be given as examples: THE SAINT; THE PATRIOT; etc., Fogazzaro. THE LAND OF COCKAYNE, Sera. UNDER THE DRAGON OF ETNA, Verga. The classic, LITTLE FLOWERS OF ST. FRANCIS (in Everyman's Library), and the lovely poems, HIDDEN SERVANTS, Frances Alexander. *For Children:* THE CART OF MANY COLORS, Meiklejohn. ITALIAN FAIRY TALES, Macdonall. LEGENDS AND STORIES OF ITALY, Steedman. The favorite story of all Italian children, PINOCCHIO, by Collodi. AMONG ITALIAN PEASANTS, Tony Cyriax. WHEN I WAS A GIRL IN ITALY, Marietta Ambrosi. Lothrop, Boston. \$1.00. OUR LITTLE ITALIAN COUSIN. Wade, Page, Boston.

Booklets, etc.:

- **WAR'S END. John Foster Carr. Immigrant Pub. Soc., 241 Fifth Ave., N. Y. C. 15c.
- *THE ITALIANS OF CLEVELAND. Charles W. Coulter. Cleveland Americanization Committee, Cleveland, O. 10c.
- Columbus Magazine. 132 Nassau Street, New York City. \$5.00 a year.
- Il Carroccio. 150 Nassau Street, N. Y. C. \$4.00 a year.

PORTUGUESE

- PORTUGAL. Morse Stephens. 1908. Putnam's, N. Y. \$1.50.
A careful study.
- *THROUGH PORTUGAL. M. HUME. 1907. Doubleday, N. Y. \$1.50.
A more popular account.
- PORTUGUESE IN AMERICA. *Literary Digest*, Nov. 22, 1920.
- PORTUGUESE. *Outlook*, Feb. 25, 1911.
- I. C. W. M. (See App. B.)
- THE AZORES. Haeberle. In *Nat. Geo. Mag.*, June, 1919.

SPANISH

- *SPANISH PEOPLE. M. Hume. 1901. Appleton, N. Y. \$1.50.
The best work.
- THE SOUL OF SPAIN. Mrs. Havelock Ellis. 1908. Houghton, Boston. \$2.00.
A much read book.
- THE BIBLE IN SPAIN. G. H. Borrow. Everyman's Library, Dutton, N. Y. \$1.00.
A delightful classic.

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SPANIARDS IN THE UNITED STATES. *Lit. Dig.*, Mar. 22, 1919.
I. C. W. M. (See App. B.)

Fiction:

EL PÁJARE VERDE, Juan Valera, Scribner's; MARE NOSTRUM (Our Sea); IN THE SHADOW OF THE CATHEDRAL, etc., Blasco Ibañez. DON QUIXOTE.

MEXICANS

*MEXICO, TODAY AND TOMORROW. Trowbridge. 1919. Macmillan, N. Y. \$2.00.

The best on modern conditions.

*VIVA MEXICO. C. N. Flandreau. 1914. Appleton, N. Y. \$2.00.
Most popular book ever written on Mexico.

THE NEAR SIDE OF THE MEXICAN SITUATION. M. A. Stowell. 1921. Doran, N. Y. \$1.50.

Conditions on both sides of the Border.

MEXICO. C. R. Enock. 1909. Scribner, N. Y. \$3.00.

Standard scholarly work.

MEXICAN IMMIGRANT. *Survey*, Apr. 10, 1920.

Booklets, etc.:

A STUDY OF MEXICAN AND SPANISH AMERICANS IN THE UNITED STATES. Survey of Inter-Church World Movement. 1920. Home Missions Council, 156 Fifth Ave., N. Y. C. 20c.

Mexican Review. Monthly. 817 Fourteenth Street, N. W., Washington, D. C. \$2.00 a year.

LATIN AMERICANS

*THE NEW WORLD. A. R. Gray. 1915. Ed. Div. Ch. Missions House. 75c. *Good Bibliography*.

Written by our Secretary for Latin-America. Mission Study Book.

RISE OF THE SOUTH AMERICAN REPUBLICS. Robertson. 1918. Appleton's, N. Y. \$3.00.

Best general treatment; origins told by biographies.

LATIN AMERICA. Garcia Calderon. 1913. Scribner's, N. Y. \$3.00.

By a Peruvian. Biggest general work, especially valuable from a native standpoint.

HISTORY OF LATIN AMERICA. W. W. Sweet. 1919. Abington Press, N. Y. \$3.00.

Short history from Protestant standpoint.

Foreigners or Friends

- MAKERS OF SOUTH AMERICA. Margaret Daniels. 1916. Missionary Educational Movement. 60c.
CUBA. Irene A. Wright. 1912. Macmillan, N. Y. \$1.50.
There is nothing really good on Cuba.
SANTO DOMINICA, A COUNTRY WITH A FUTURE. Otto Schoenrich. 1918. Macmillan, N. Y. \$3.00.
PORTO RICO, PAST AND PRESENT; AND SANTO DOMINGO. A. H. Verrill. 1914. Dodd, Mead, N. Y. \$1.50.
THE REPUBLICS OF CENTRAL AND SOUTH AMERICA. C. P. Enock. 1913. Scribner's, N. Y. \$3.00.
Excellent.

Fiction, etc.:

- PURPLE LAND, ADVENTURES IN SOUTH AMERICA; LONG AWAY AND FAR AGO; W. H. Hudson, Dutton. EL SUPREMO, Edw. L. White, Dutton. WHEN I WAS A GIRL IN MEXICO, Mercedes Godoy, Lothrop, Boston. \$1.00.
Bulletin of the Pan-American Union. 17th and B Streets, N. W., Washington, D. C. \$2.50 a year.

Parallel Reading and Suggestions Chapters VI to XI

From all the sections on many races should be selected those whose representatives are in the local community and among whom the practical service is to be rendered by the students. Specialized study of these should be made from the books suggested in the reading lists.

****Foreign-Born.** (See end of List I.) Subscription indispensable for racial study.

ENCYCLOPEDIA BRITANNICA articles on each race are recommended.

***The National Geographic Magazine** files in libraries will be found to contain splendid pictures and excellent brief articles on each race.

***THE AMERICAN PRESS SECTION, FOREIGN LANGUAGE INFORMATION SERVICE,** 15 West 37th Street, New York City, will send free on application—if reason for application is stated—a bi-monthly set of exceedingly valuable translations of selected clippings from the current numbers of foreign language newspapers.

***Reading of the best fiction and poetry** of the race is especially recommended. Such are more illuminating than descriptive or historical works. Examples of fiction and poems are given in the list. Others can be found by asking librarians, and by inquiring of large book dealers. (See Appendix A.)

Latin Races

***FOLK SONGS OF MANY NATIONS.** Two Vols. Florence H. Botsford, edition 1921. The Woman's Press, 600 Lexington Avenue, N. Y. C. \$3.00 per vol.

A splendid collection in the various languages with translations by our best poets, with music. "Will show our foreign-born friends that we are eager to learn from them the beauty of a racial music which we as a nation can never have." Most useful books for workers.

***WALL MAPS.** (See App. A.) Every class should have at least **Miller's map, the one reproduced in this handbook.

RACES OF EUROPE. William Z. Ripley. (Out of print.)

This and the following are standard works of reference.

FRONTIERS OF LANGUAGE AND NATIONALITY IN EUROPE. Leon Dominian. Am. Geog. Soc. 1917. Holt, N. Y. \$3.00.

***A POL. AND SOC. HIST. OF MODERN EUROPE** and **A BRIEF HISTORY OF THE GREAT WAR.** (See App. B.) Should be used in studying each race.

I. C. W. M. MONOGRAPHS. (See App. B.) Most valuable, if published.

****OLD WORLD.** (See App. B.) Contains striking personal examples. These should be hunted out to illustrate each racial study.

A series of brief books on practically every nation in the world has recently been published by the British Admiralty. Obtainable from the Stationary Office, British Government, through any book dealer. Price 5 to 10s.

VII

FROM CENTRAL EUROPE

Poles—Jews—Lithuanians—Letts—Magyars

POLES

THE Poles rank in numbers in the United States next to the Italians, over 3,500,000. Although they are found in other sections, the great majority are in the North Atlantic and North Central States. Every industrial centre has its thousands or tens of thousands. Many are in the mines. An increasingly large number are engaged in agricultural pursuits, both large farming and truck gardening. Alone of the newer immigration they bid fair to rank in this occupation with the earlier immigrants of Scandinavian, German and Czech stock. Most of the Poles were peasants in Europe. Some owned little farms; some were artisans; some farm laborers. They lived quiet, simple, hospitable lives, of which intense devotion to religion was an essential part. Educational opportunities, except in German Poland, were poor. About one-third of our Polish immigrants are classed as illiterate. Here the majority are unskilled or of the lower grade of skilled industrial workers, although they can be found in almost every trade and profes-

From Central Europe

sion. They are not apt to make good business men. By dint of hard work and thrift, a large number have come to own their own homes, which is their great ambition. Their motive for emigration was, as with most of our immigrants, pressure of economic conditions, and also escape from military service.

History of Poland.—For nearly a thousand years, Poland existed as a kingdom. At times, along with the Duchy of Lithuania which was united with Poland, her power and influence extended over a large section of Europe. She was never conquered by the German nation, though at one period the Teutonic Knights, who were called in as allies, settled upon her with humiliating oppression. Poland was one of the buffer states of Europe. Many campaigns were fought by the Poles to repel the barbarian Eastern invaders. Sobieski's deliverance of Vienna from the Turks was one of the turning points of history. The Poles were ever a liberty-loving and democratic people. The monarchy was elective. It was really their excess of democracy that sapped their strength and so caused their downfall: viz., class strife and the extraordinary *liberum arbitrium*, whereby a single member of the parliament could veto a measure and invalidate all previous action.

At last, in 1772, began the shameful partition of the brave nation. After some years of final struggle, under their hero Kosciuszko, who was one of Washington's generals in our Revolution, Poland died fighting. Since then, until the World War, Poland has been a part of Russia, Germany and Austria. Russia ground down the Poles by a process of Russification.

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Germany was diabolically systematic in her Prussification. In Roman Catholic Austria, however, they were allowed a fair amount of freedom and influence. There the Polish aristocracy were themselves the oppressors of the other Slavs, especially of the Orthodox "Ruthenian." In the latter half of the past century, especially in Russian Poland, commerce and industry flourished among the Poles; also literature, poetry and music. Our Poles in America are proud of belonging to the race which produced not only Copernicus and Sobieski, but also Chopin, Sienkiewicz, Madame Curie (the discoverer of radium), the de Reskes, Paderewski and Modjeska.

Aspirations and Organizations in America.—The World War swept back and forth over poor Poland with terrible effect. The babies of Poland, born during the War, are practically all dead. The Poles fought bravely on both sides. From the ruins the Republic of Poland has arisen.

The Poles in America are naturally intensely interested in the present fortunes of their former homeland. This, however, does not make them worse, but rather better, Americans. America they have chosen to be their permanent home. Nearly every Polish immigrant intends to become a citizen; a large number are already naturalized. Some are taking their due share in civic life and holding municipal and town offices. They are a versatile, though not a profound people on the whole, a race less steady and less educated than the Czechs. They have an especial love for individual independence. Yet Poles naturally work well together under their own leadership, and

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they have a number of large, well-run and well-supported organizations. The largest is the Polish National Alliance, with a membership of over 125,000. This influential society, entirely neutral on religious and political questions, conducts a big benefit insurance work, and has done much in the education and Americanization of the Poles. There are other important national societies under Roman Catholic Church auspices. There are published eighty-seven Polish newspapers and periodicals, for the most part non-religious.

Religious Background.—It is important to know the religious history of the Poles in order to understand what is going on among them in America. They are one of the most religious of races. Unlike all the other Slavs, except the Slovenes and Croatians, the Poles were Christianized by missionaries from the West. The majority of the people are staunchly Catholic in doctrine and practice according to the Western use, yet they have not always been loyal supporters of the Papacy. Like the independent-spirited English and Czechs, they kicked over the traces; but, unlike them, they never broke entirely away. At the time of the Reformation, they almost, but not quite, accomplished what the Church of England accomplished. The Protestant Poles were for a time extremely influential—at one time in the ascendancy. When Henry V. of France was elected King of Poland in 1574 and tried to evade the *pacta conventa*, establishing the rights of Protestants, the Poles told him bluntly: "If you will not swear, you will not be king." The counter-reformation was effected by

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the Jesuits, chiefly by dividing the Protestants. Protestantism against the Pope, though not against the Faith, has been latent ever since. At the present time, there are Old Catholics in Poland, and also a considerable body of Lutherans in what was German Poland. Moreover, there are unquestionable signs of a movement in Poland towards an independent Catholic National Church.

Churches in America.—In America every Polish colony of any size has built its great, finely-equipped church or churches and beside them the parochial schools. Both are crowded. They love their Church, and insist that their children be taught, above all things, religion. There are in America today 526 Polish Roman Catholic churches, manned by 800 priests. The schools are usually taught by Sisters. Part of the teaching is in Polish, part in English. The standard of these parochial schools is generally far below that of the public schools. The priests are the chief leaders of the people; many are good; some are bad.

Nevertheless, because of the innate independence of the Pole, doubtless enhanced by the freedom of America, the Poles are leaving their Church. Father Kouzka, author of "The History of Poles in America," makes the astonishing statement that a million, nearly one-third of the Poles in America, have left the Roman Church. This means one of two things: atheism or membership in Polish parishes that have broken away. If a Pole gives up Church, he gives up religion. There is no organized free-thinking movement as there was among the Czechs; no Bol-

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shevist movement as among the Russians. With the Pole, leaving the Church means irreligion without a substitute. It is impossible to tell how much there is of this atheism. On the other hand there has been, and still is, a continual breaking away of whole parishes, unwilling to endure Irish or German domination, or in protest against the owning of the property for which they had toiled and sacrificed by the Bishop, without lay control. Every now and then, whole parishes of a thousand or more have split off amid lawsuits, lockouts of priests, scandals, and in some cases pitched battles. Some years ago, Bishop Kozlowski, consecrated by the Old Catholics in Europe, started in America the Polish National Church. Our Church failed to grasp the opportunity at the time of giving him official recognition. After his death his archdeacon, the present Bishop Hodur, organized the Polish National Reformed Church. Some of his priests are devoted, well-educated men; some are not. He has under him about eighty parishes. There are also a number of independent parishes and there will be others. A few have come under our own Bishops. All together there are over a hundred which are not under Roman jurisdiction.

Practical Service.—All this creates a condition with which our Church must deal wisely and sympathetically. Just what our ordinary parishes can do for unchurched Poles is a difficult question. The direct dealing with a Polish parish independent of Rome, even if under our own jurisdiction, is a matter for our clergy to work out under expert advice. Individual unchurched Polish adults are not easily

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impressed by our usual Church ways or organizations. They like to do things in Polish ways. It is somewhat difficult to get Polish children to Sunday school because of the desire of their parents for week-day teaching of religion and also the Polish language. We should provide for them such week-day teaching. Of course, as with every race, we should cultivate friendship with our Polish neighbors and put them in touch with the best side of American life. Where there is a National Reformed or an independent parish, discreet and humble-minded volunteer teachers or paid teachers, i. e., paid by the Polish parish, will sometimes be acceptable for their parochial or after-hours week-day school. Unassuming friendly intercourse should lead to further cooperation. The same is even more true of those few parishes which are doing excellent work under our own Church. In regard to National Polish Reformed and independent parishes, there have been some flagrant examples of persecution by police and courts under Roman Catholic influence. In such cases—this has been actually done in several instances—our leading laymen could well use their influence to see that these priests and people are accorded exactly the same justice and courtesy as would be given to other local clergymen and parishes.

JEWS

There are probably more than three and a half millions of the Hebrew race of foreign birth and parentage in the United States; and many more are

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coming since the War. They come from various nations of Europe, but they are held together by their common religious traditions, common Yiddish language and great racial pride. They are more thoroughly organized for mutual help than any other race, and through large societies and institutions of American Hebrew citizens they are doing much for the welfare and Americanization of the Hebrew alien.

LITHUANIANS

On the northeast border of Poland, touching the Baltic Sea, is the land of the Lithuanians, in the heavily-forested basin of the River Niemen. Here is their chief city, Vilna, made familiar to us during the War. About four million live there. More than half a million are now in our country, working mainly in the mines of Pennsylvania and as the lower grade factory hands in our Eastern and Illinois industrial centres. These tall blue-eyed, fair-haired people are not Slavs but an isolated ancient Indo-European race. Now, since the War, they claim the right of separate national existence. Their language, with that of the Letts, is a distinct branch, most interesting to philologists, closely akin to Sanskrit. Before the partition of Poland there was some literature, particularly poetry, of high order written by Lithuanians. After the partition Russia forbade them any printing in their own language, and this and general persecution by both Russia and Prussia was a cause of the illiteracy and backwardness of the present generation. In the thirteenth century they developed an indepen-

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dent, heathen, warlike state which at one time stretched from the Baltic to the Black Sea. Last of the European nations they were Christianized from the West; became allies of Poland; and then were united with Poland, whose fortunes and misfortunes they shared. Now in Europe and America, they are hostile to the Poles, and resent being called Poles by Americans.

Most of our Lithuanian neighbors come from the peasant class, though there are a few from the educated classes. The second generation in America seem to be showing the good results of American schooling.

Most Lithuanians were faithful Roman Catholics, and their excellent priests in America have been their leaders. Of late, however, there has been a strong socialistic movement away from the Church and all religion. Thus the hitherto good influence of their priests is being undermined, and there is danger of growing radicalism and loss of moral foundation.

LETTS

The Letts, whose native land, the new principality of Latvia, is a strip on the Baltic just north of Lithuania and south of Esthonia, number only somewhere between twenty and fifty thousand in America. They are found chiefly in New England centres and Brooklyn, Baltimore, Philadelphia and Chicago. Though akin to the Lithuanians in race and language, their history abroad and conditions here are quite different. Subjugated first by Germany, their lands and

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lives were under the hands of Teutonic barons. With the Reformation they became Lutherans and remained so. Sweden gained control of their region, ruling benevolently, and establishing schools. Since 1700 they have been a part of Russia; and the Teutonic nobles in Latvia whom the Lettish peasantry greatly hated, have been identified with the worst side of the Tzarist government. The Letts were prominent in the Russian revolution of 1905, and it was the result of this that caused their emigration.

The World War swept their land. Riga, their chief city, in the province of Courland, became a name well known to us. The Letts gave hearty support to the Revolution of Russia that overthrew the Tzar. Their total number is about 2,000,000 and the greater part of them during the War fled farther east in Russia.

The Letts in America are a hard-working people, better educated and steadier than the Lithuanians. The peculiar feature of these Letts seems to be that, unlike the Lithuanians and others, they do not form colonies but live scattered in our cities. Because of this and for other reasons it would seem that they should be fairly accessible to contact with our laymen and clergy. Few, if any, are Roman Catholics. Originally they were Lutherans, although in America the Baptists seem to be more active among them than the Lutherans. A rather large number are Socialists.

MAGYARS (HUNGARIANS)

There are nearly 500,000 Magyars widely scattered over the United States, many working at uncongenial

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tasks in our mines and factories. About 20 per cent of these are in New York City and its environs.

Origin and History.—This interesting and brilliant race is almost unique in Europe, being of Mongolian origin. Tradition says that their forebears migrated about the eighth century from Central Asia and invaded Hungary. The king of Hungary in 1000 was Stephen, who embraced the Roman Catholic faith, and brought about the conversion of his Magyars, in recognition of which Pope Sylvester II. made him a Patriarch of the Church and bestowed on him special privileges. This title of Apostolic king has been maintained for a thousand years. The national coat-of-arms of Hungary contains the double cross of a patriarch. At the Reformation a large number of these people became Calvinists.

When the Byzantine Empire fell in 1453 the Magyars bravely withstood the oncoming hordes of Turks and became a bulwark of European civilization. In 1526 they formed a temporary alliance with the Holy Roman Empire in order better to check the march of the Turks. What later became the dual empire of Austria-Hungary was a conglomerate of races that were patched together much against the volition of the Magyars. The Magyar is born with a strong tendency to trust his neighbor and this attitude was successfully exploited by scheming Austria. In 1867 Franz Josef guaranteed the independence of Hungary, but it was never fully accomplished. Hungary was in reality, up to the outbreak of the World War, part and parcel of the former dual monarchy, the sorry victim of the megalomaniac *Grossmacht-Idee* of

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Austria which in turn found herself under the leadership of Germany.

With the World War the Austro-Hungarian empire just naturally fell to pieces. The Slavic and Roumanian races which had been held under the heel of the Magyars now claim their national independence, and Hungary which had maintained her boundaries for ten centuries has been reduced to one-fifth of her former size.

The Magyar peasant is essentially an aristocrat, contradictory as this may seem. He loves his land; he loves freedom, but he prefers to be led into freedom rather than to be plunged into it head first. For this reason the Bolshevist régime was of but short duration, and little, decimated Hungary may be afforded an opportunity to do the world at large another good turn by checking the Bolshevist terror, just as she checked the onward march of the Turks.

Cause of Emigration.—The majority of our Magyar immigrants were formerly engaged in farming in Hungary, living in villages and cultivating their strips of land outside the villages. Most of them were of the peasant class and were practically driven out of their country because of their inability to make both ends meet. In 1848 the waves of the French Revolution reached Hungary; the scene was all set for the liberation of the peasant. The Magyar nobles, under the leadership of Count Steven Szechenyi, wished to prepare the peasants for their liberation by giving them a more liberal education and also by paving the way for such legislation as would provide for the adequate livelihood of the liberated peasant. Then

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came Louis Kossuth and upset the carefully laid plans by insisting upon an immediate liberation of the peasant. Kossuth sought refuge in America where he was most hospitably received. Thus it happened that the peasant found himself a free citizen without home and livelihood. Some of the liberated peasants managed to get on their feet but many of them found it impossible even to make the barest living as peasants, so they left the farm and eventually became teachers, postmasters, or held small county offices, while others migrated to America, their land of promise.

Exploitation by Compatriots.—Here the immigrant was confronted with conditions totally different from those to which he had been accustomed. The chief difficulty, however, for the immigrant Magyar lay not in the strange conditions nor in the lack of knowledge of the English language, but in the sad fact that those very people to whom the Magyar immigrant looked for advice and leadership exploited their inexperienced compatriots. Steamships agents, "bankers," and adventurers preyed upon the trusting Magyars and did them great harm. Thanks to the American Government, this pestiferous "banking" business has been allayed to a large extent, but there is still a great deal of mischief being done. The strong evil influence of the saloon and dive keepers is eliminated, but the evil influence of their native press is still in evidence. Among the sixty-odd daily, weekly and monthly papers printed in the Hungarian language there are hardly three or four which are serving any constructive purpose. Instead of helping the

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helpless Magyar immigrants by encouraging them to live up to the requirements of their adopted country, these papers are largely responsible for the fact that the Magyar immigrants keep aloof from the Americans and are even afraid of them. The establishment of a good periodical in both English and Magyar would be the best means of proper assimilation. Their native press, the "bankers" and some other irresponsible mountebanks have seen to it that their compatriots are kept segregated, for these vultures well know that as soon as the immigrant begins to associate with the American and becomes imbued with American ideas he is no longer their easy prey. These assertions may seem harsh, yet, in truth, they have been put mildly.

Good American Material Needing Guidance.—The Magyar immigrant is excellent material for good American citizenship. Loyal, true, faithful and trusting, and, generally speaking, intelligent, they are bound, if rightly handled and guided, to become a valuable asset to the United States. That the percentage of naturalized citizens among the Magyar immigrants is rather small as compared with other nationalities lies principally in the sad fact that, although only too ready and willing to be led and guided, they have not had, as has been stated, the right kind of leadership. Most of their co-nationals possessing the qualities of leadership either neglect them or exploit them.

The Magyar resents being patronized, but he is willing to be led into real freedom. He is very docile, clean of habits, home-loving, industrious and deeply

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religious. Yet the problem of saving the Magyar immigrant from himself and for this country is complicated. Anyone, especially if temperamental, coming from oppression into freedom, is likely to mistake liberty for license, particularly if there is no one at hand to save him from becoming intoxicated with freedom. That is exactly what has happened to the majority of the Magyar immigrants.

Churches and Unchurched.—About fifty-five per cent of the Magyars in Hungary were baptized and raised in the Roman Catholic faith; and the rest are Protestants, mostly of the Magyar Reformed Church (Calvinistic) and the Lutheran. As far as religious affiliations in America are concerned, there are approximately 100 congregations of Roman Catholics and Protestants. There are at least 400,000 Magyars in the United States unchurched.

Practical Service.—Formidable as this problem may appear, it is not beyond the reach of a happy solution. Yet it will require a great deal of love and patience. The Magyar is a great stickler for historical traditions. For this reason, not to mention others, the Episcopal Church seems to be eminently fitted to do some splendid pioneer work. Such work, so it would seem, should be started as a purely educational campaign. If rightly led, such a campaign has unparalleled possibilities.

The Magyar is well worth saving. This race occupies no mean place in the world of art and letters and music. The underlying disposition of the Magyar is a happy one. Most of them are "mislocated." Well equipped to do fine work, instead of being in

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the job they are fitted for, many of them are in our mines or factories, striving at uncongenial tasks, and consequently downcast, unhappy, and an easy prey to unscrupulous mischief-makers. To "locate" them is one of the first acts of friendship which our Church people can perform in the way of personal service.

Reading List VII

POLES

*NEW E. EUROPE. Intro., IV, V, VI. **LEADERSHIP, V. **OLD WORLD, 211, 225. I. C. W. M. (See App. B.)

*OUR SLAVIC FELLOW CITIZENS and *WHO ARE THE SLAVS? (See App. B) are the two indispensable standard books for the study of all Slavic peoples. Look up in local library. Also THE SLAV AMONG THE NATIONS, by T. A. Masaryk, is illuminating.

*POLITICAL HISTORY OF EUROPE. E. H. Lewinski-Corwin. 1917. Polish Book Importing House, 83 Second Ave., N. Y. \$3.00.

The best and latest history. 628 pages. 368 illustrations. 14 maps.

*THE POLISH PEASANT IN EUROPE AND AMERICA. (See Reading List V.)

POLAND, THE KNIGHT AMONG THE NATIONS. L. E. Van Norman. 1907. Revell, N. Y. \$1.50.

Popular.

POLAND, PAST AND PRESENT. John H. Harley. 1917. London. Unwin.

Monographs on history, music, literature, etc.

POLAND AND THE POLES. A Bruce Boswell. 1919. Dodd, N. Y. \$4.00.

Descriptive.

NATIONAL COSTUMES OF THE SLAVIC PEOPLES. The Woman's Press, 600 Lexington Ave., N. Y. C. (National Y. W. C. A.) \$3.00.

A unique book indispensable for nationality plays and pageants. Pictorial studies, describing inexpensive costumes, colors, etc., with account of national and religious festivals. (This will not be referred to again in the racial studies but applies to all the Slavic races.)

ANTHRACITE COAL COMMUNITIES. Peter Roberts. 1904. Macmillan, N. Y. (Out of print.)

Valuable and most interesting. Deals with all Slavish and other miners.

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Fiction:

FOR DAILY BREAD, PAN MICHAEL, WITHOUT DOGMA, etc., Sienkiewicz. THE TRIAL, Reymont. TALES BY POLISH AUTHORS; MORE TALES, Benecke. THE STRONGER SEX, Zeromski. POLISH FAIRY TALES, Glinski.

Booklets:

*POLES OF CLEVELAND. C. W. Coulter. 1919. Cleveland Am. Com., Cleveland, O. 10c.

Jews

**LEADERSHIP, XIII. **OLD WORLD, 195, 234. I. C. W. M. (See App. B.)

HISTORY OF THE JEWS IN MODERN TIMES. Max Raisin. 1919. Hebrew Publ. Co., N. Y. \$2.50.

JEWISH IMMIGRATION TO THE U. S. Samuel Joseph. 1914. Columbia Univ., N. Y. \$2.00.

OUT OF THE SHADOW. Rose Cohen. 1918. Doran, N. Y. \$2.00. Autobiography.

MY MOTHER AND I. Elizabeth G. Stern. 1917. Macmillan, N. Y. \$1.00. Autobiography.

Booklets, etc.:

**The Church and Synagogue Quarterly*. Monthly organ of the Church Mission to the Jews, Diocesan Church of St. Mary, Broad and South Sts., Philadelphia. Write its national secretary for further information.

HEBREW-CHRISTIAN LITERATURE. A number of fine tracts. Hebrew-Christian Publication Society, 183 Bible House, N. Y. Write its national secretary for further information.

*EXPLORING A NEIGHBORHOOD. Mary Frank. Immigrant Pub. Soc., N. Y. 15c.

*SOME GREAT CHRISTIAN JEWS. Rev. J. S. Littell, Secretary A. S. C. L., Hartford, Conn. 35c. Order Ed. Div. Ch. Mission House. Large and finely illustrated.

LITHUANIANS

**LEADERSHIP, XV. *NEW E. EUROPE, III.

*A HISTORY OF THE LITHUANIAN NATION, ITS PRESENT NATIONAL PROSPECTS. K. A. Jassaitis. 1918. Lithuanian National Council, Philadelphia. \$1.25.

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- FREE LITHUANIA. A Collection of Articles on the Land and People. 1917. A. Micukas & Co., Phila.
LITHUANIANS IN AMERICA. *Survey*, Dec. 5, 1904.
LITHUANIANS IN THE UNITED STATES. *Literary Digest*, April 19, 1919.
CHICAGO HOUSING CONDITIONS, LITHUANIANS. *Am. Jour. of Sociology*, Nov., 1914.

Fiction:

PAN TADEUXA. Michiewicz.

Booklets, etc.:

- *LITHUANIANS OF CLEVELAND. C. W. Coulter. 1920. Cleveland Am. Comm., Cleveland, O.

LETTS

- *NEW EASTERN EUROPE. R. Butler. Chapter II. (See App. B.)
**LEADERSHIP. Chapter XIV. (See App. B.)
THE LETTS. *Edinburgh Review*. A. H. Wright. Oct., 1917.
Publications obtainable from the Lettish Bureau, 150 Nassau Street, New York City.

MAGYARS

- **LEADERSHIP, XI. *OUR SLAV. FEL.-CITS. I. C. W. M. (See App. B.)
THE STORY OF HUNGARY. A. Vanbery. 1886. Putnam, N. Y. (Out of print.)
*AUSTRO-HUNGARIAN LIFE IN TOWN AND COUNTRY. Francis E. Palmer. 1903. Putnam, N. Y. \$1.20.
HUNGARY AND THE HUNGARIANS. W. B. F. Bovill. 1908. Doubleday, N. Y. \$2.00.
Descriptive.
PALMERSTON AND THE HUNGARIAN REVOLUTION. Charles Proxton. 1919. Cambridge Univ. Press. \$3.00.
AUSTRIA OF THE AUSTRIANS, AND HUNGARY OF THE HUNGARIANS. Kellner, Arnold and Delisle. 1914. Pitman & Sons, London.
HUNGARY AND KOSSUTH. B. F. Tefft. 1852. John Balla, Phila.
THE LIFE OF LOUIS KOSSUTH AND HIS PRINCIPAL SPEECHES. With an Introduction by Horace Greeley. P. C. Headly. Auburn. 1852. Derby and Miller.

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Fiction:

THE CIRCUS-RIDER'S DAUGHTER, Brackel; THE VILLAGE NOTARY, Eötvös; PRETTY MICHAEL, A MODERN MIDAS, HUNGARIAN NABOB, etc., More Jokai; THE HUNGARIAN FAIRY BOOK, Nandor Pogany.

Booklets, etc.:

*MAGYARS OF CLEVELAND. Hulda F. Cook. 1919. Cleveland Am. Comm. 10c.

VIII

SOUTHERN SLAVS

Czechs—Slovaks—Jugoslavs—Bulgarians—
Roumanians

CZECHS

AMONG the most loyal and substantial citizens of our land are the Czechs (pronounced *Checks*) or, as we used to call them, Bohemians. They need no Americanization nor social service; but they do need religion. Because our Church alone can fully satisfy their spiritual instincts it is our duty to reach out to them and gather them into her fold. These people are now here in the second and third generation, and, like the Scandinavians, are of both the old and new immigration. Since the year 1853 they have steadily come into the United States at an even rate of several thousand a year.

Preeminence in Education and Social Service.—In their own land the Czechs are uniformly an educated people. Public schools have flourished in Bohemia for many generations so that their literacy is very high, rated at 98½ per cent. This we must realize is higher than our own old American stock. The University of Prague was founded in 1348, and

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before the year 1600 Komensky outlined the system of public school education. One of the most remarkable of the Czech institutions is the Sokol, which is a brotherhood founded upon national instincts and comprises the cultivation of self-government, a homely democracy and voluntary discipline, together with healthy living conditions, physical beauty and rhythmic gymnastic exercise. Wherever the Czechs settle they bring their Sokol organization, build a community house, and are always to be recognized as a law-abiding, self-respecting and cleanly people. They make every possible sacrifice for the education of their children and even among the common working classes the family conversation largely dwells on general information, cultural ambition and world politics. They love music, enjoy outdoor life and take such an interest in the very fact of existence itself that they are likely to be somewhat removed from their surrounding neighbors, self-sufficient and content. It is to such a people as this that our Church has a special call for service.

Distribution and Occupations.—There are three-quarters of a million Czechs in our land, 180,000 of whom are in Chicago, 50,000 in New York City, and about the same number in Cleveland and also in the States of Wisconsin, Nebraska, Texas, Minnesota and Iowa. In these latter states a large proportion are farmers, 32 per cent of the first generation and 43 per cent of the second generation. In the cities they form more or less compact colonies and are engaged in the various trades. Almost never are they found in hard, unskilled labor, either in mills or outdoor

work. There are many physicians, lawyers, school teachers, clerks, factory foremen and skilled workmen. A number are on our college faculties, some of whom are of national repute. They enter into city, state and national politics. Most Czechs are musicians. They love singing in chorus, and every family must have a violin or two in the house. Nearly all important bands and orchestras have some of this nationality among their members. In such distinctive groups are they settled in this country that 742 cities and towns over the Union have more than one hundred Czechs among their inhabitants.

History of Religion and Irreligion.—The religious history of the Czechs is important for us to know. They received Christianity from the East, not the West; from the Greek Church, not the Roman. Through the influence of German nationalistic ambition in the Holy Roman Empire they were brought under the sway of Rome; but like the English they always showed an independent spirit. When Charles IV., a Czech, became Emperor of the Holy Roman Empire, he began in the year 1347 a campaign toward the realization of a Czech National Church in Bohemia, and the first concession he wrung from Rome was the actual start of the Reformation. John Hus, priest and preacher, the great Czech national hero, was martyred in 1415, and the Czech National Catholic Church (called the Utraquist, and practically an Episcopal Church) remained independent of Rome for two centuries. The ancient and beautiful Tyn Church in Prague was the Cathedral Church from 1436 to 1623, when a Jesuit priest with the aid of

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Austrian soldiers dragged the priest Locika from the altar and killed him. After that the Roman liturgy was restored in Bohemia, the national priests and their wives were excommunicated with the alternative of remaining in communion and calling their wives "cooks." The nation was scandalized, and for three hundred years the people have remained sullenly submissive to Rome, patiently awaiting the day of redemption. Immigrants to America in the 19th century brought with them an intolerant defiance of all religion, or else a stubborn indifference. They found the ethical value of their own Sokol institution a sufficient substitute for the Church, for it was the purest form of social service; indeed, it would serve as a high model for the Church to pattern after today.

In Bohemia and in America free-thinking is very prevalent, but with the newer generation mere indifference prevails. With Americanization the breaking down of the Sokol institution is probable, and the Church will have to step in and heal the breach with pure religion. There are very few Protestants among the Czechs, about 160,000 at home and less than 40,000 in America, only 200,000 out of ten million people. They are naturally sacramentalists and Protestantism does not appeal to them. According to their own leaders, Protestants, Free-thinkers and the new Reformists in Bohemia, all unite in declaring the Anglican or Episcopal Church the only avenue of approach. The establishment of freedom of religion in the new Republic of Czechoslovakia has given opportunity for the descendants of the ancient national

Catholic Church to come out from Rome into independence. Today the membership of this newly re-born Church must number some half million of people, since April, 1920, with nearly a hundred priests. Probably not more than half the people at home (five million) and less than 200,000 in the United States (out of three-quarters of a million) will remain in the membership of the Roman Catholic Church.

Practical Service and Religious Opportunity.—

One of the present great opportunities of our Church is among our fellow-citizens of Czech origin. Not "hyphenated-Americans," and yet with the distinctive instincts and virtues of the Czech, they are a people worthy to be courted and won to friendship and Church membership. We cannot give them institutional social service for they do not need it; but they are a religious people without religion. Sceptical of the Church they nevertheless in their hearts crave true Christianity. It remains for our Church, above every other body in America, to give them solid religious education and sacramental religion. Without their full cognizance Christ dwells in their hearts and in their homes; we must introduce them to Christ's fuller presence at His Altar. It will be difficult at first to break into the reserved circle of their social life, for the only objection of the parents to the children coming to our Church Schools is the taking of their children away from the family life on Sunday. Yet the children will come, experimentally at the start, the boys first and later the girls. They will stay if they find good discipline such as they have at home and in their Sokols, and especially if they "learn some-

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thing." But they are shy and they are clannish, and their sensitive natures are easily repelled. Here is the opportunity for our best men and women to make friends with the children, win their confidence by sincerity, by giving out their best to them as Church School teachers and following this up by big brotherliness and sisterliness. Then the friendship of the parents will be won, and the opportunity opened for the Church's full ministrations. When they find that our priests are true men and are seeking souls and not fees, they will begin to turn to them in sickness and death, and later they may be won for themselves. Confirmed children become indifferent and lost to the Church quite as readily as our own, and will continue to do so as long as their parents do not attend the services of the Church. But to this day the prophecy is true, "A little child shall lead them." If we can but work out the way to grade our Church Schools into the Church's services at Christ's Altar, the Czech will come with Anglo-Saxons in the van of the army of faithful communicants.

SLOVAKS

The Slovaks are of the same stock and language as the Czechs, inhabiting the northern part of what was once Hungary and now the eastern half of the new Republic of Czechoslovakia. They have not enjoyed the advantages of the Czechs, because the Hungarian government oppressed them and denied them all the advantages of their native language. In spite of rich mining fields and good farming land, they

Southern Slavs

have been kept poor and ignorant. They number about two million people, of whom a million and a half are loyal Roman Catholics, 400,000 Lutherans and about 100,000 Greek Catholics (or Uniats). These last use the Eastern liturgy—in almost everything exactly like the Eastern Orthodox, including marriage of the priests—but they are in communion with the Church of Rome. This compromise permitted by Rome is called the Unia, and was extended to several races, especially the “Ruthenians.”

In America.—In America there are about half a million Slovaks. They have come mostly from farms, strong and hearty peasants. Because of their ignorance they are unable to secure any but the hardest manual labor in our mines, steel mills and the like. There is always a floating population of tens of thousands of men who are coming and going between America and the homeland. The hard work in the mills wears them out after a few years so that they return home and their places are filled by fresh immigrants. When they return to Slovakia they take back American ideas and the English language. It is not uncommon to find a tiny village up in the Carpathian hills with houses a thousand years old covered, like an American house, with new shingles, the English-speaking owner having thus replaced the ancient straw thatch.

Religious Conditions.—The Slovaks, like all Slavs, are very religious; and as Hungary, unlike Austria, has been tolerant in religion, the members of the three Communions in Slovakia are well satisfied and content. The Greek Catholics, however, are merely

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tolerated by the Vatican, and attempts are constantly made to persuade them to adopt the Roman mass and a celibate priesthood. This causes a good deal of unrest. Nevertheless, they stand out for their rights and ancient privileges with tireless resistance. In America there is a growing restlessness among the Greek Catholics, the bulk of whom, as in Europe, are "Ruthenians." With their married priests they are a scandal to a Church which teaches the celibacy of the clergy as an article of religion. Their own Bishop in the United States having died, no move has been made to replace him, a hope existing that steady pressure may at last bring them into Roman conformity. The dignified attitude of these people in their uncompromising insistence upon Rome's fulfilling her part of the contract with them in the Unia must command our admiration. Sometime, however, the strain may break the bonds of the Unia and these people may come out into independence and, let us hope, into inter-communion with our Church.

New National Development.—The Slovaks must not be considered Poles or Hungarians nor must they be approached without an understanding of their new national pride. They are now no longer just Slovaks but Czechoslovaks. Grasping the hands of their stronger and better educated brothers, the Czechs, they are probably going to be more and more fused with them, and from them they will learn a new freedom of thought and independence in religion. Moreover, as the public school system spreading in the new Republic into Slovakia supplants by the will of the people the parochial schools, the influence of

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self-expression will probably lead to a nationalistic Catholic Church independent of Rome.

Practical Service.—The Slovaks among us, then, should be encouraged to become fully naturalized American citizens, and where we find them lapsed from their former faith we should incorporate their children into our Church School membership and visit their families with pastoral care. Meanwhile a friendly attitude toward the Greek Catholic Slovaks should be cultivated and especially fraternal relationship on the part of our clergy with their married clergy, often lonely and frowned upon by their celibate brother priests. These people are wonderfully sweet-natured, instinctively courteous and refined in spirit, their priests are often very well educated and most brotherly in their feeling toward us.

The "Rusins."—The easternmost state of the new Republic is Rusinia, a small province whose people voted to unite their fortunes with Czechoslovakia rather than be swallowed up into greater Poland. These are called sub-Carpathian Ruthenians, one with the "Ruthenians" living north of the Carpathian mountains in Galicia, and closely related to the Ukrainians. They are Greek Catholics, and number about 700,000 people. We have many of them in America associated with the Slovak Greek Catholics, and their ultimate reaction in religion will be one with theirs.

A Two-fold Problem.—In many ways, therefore, our Slovak problem is a two-fold one. There are the increasingly free-thinking, the nationalistic and lapsed Roman Catholics of western Slovakia, who should be considered more and more in the same class with the

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Czechs. And there are the Greek Catholics of Eastern Slovakia, who are more like the Russians, only they are growing into the Czechoslovak nationalistic spirit, and are really much like ourselves as standing between Rome and the "Pravoslav" or Eastern Orthodox.

JUGOSLAVS

(Serbs, Croatians and Slovenes)

Jugoslavia (*Jugo* means Southern) comprises what before the War were the kingdoms of Serbia, Montenegro, and the southern portion of Austria-Hungary. This region has been inhabited for the past fifteen hundred years by the Southern Slavs. In the new nation the Serbs are the predominating element. The present state never before existed as a unified nation, though through the last three hundred years of the waning Byzantine empire the Serbian kingdom comprised a large part of the present Yugoslavia along with Albania and some Greek lands. Napoleon created out of what is now the western section of the new nation the Illyrian States, and established schools for a short time.

June 28th, 1389, in the battle of Kossovo, the Turks conquered the armies of the great Serb ruler Stephen Dushan, and Serbia was crushed. For more than four hundred years she carried on a guerrilla warfare against her conquerors. The Orthodox Church, to which the Serbs have ever been loyal, and wandering bards kept alive the spirit of passionate love for God and freedom. From 1804 to 1830 the Serbs fought

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their revolution and won autonomy. In 1874 the Congress of Vienna declared Serbia a free kingdom, and since then the little nation has made good progress.

Montenegro, the Black Mountain, to which a remnant fled after Kossovo, was never conquered but maintained her independence and the beloved Orthodox Church against all invaders, until our common enemies in the World War swept over her. The oppression and ruin of the Serbs and all the Jugoslavs in the War was more terrible than that of Belgium.

The western part of Jugoslavia was for centuries under the heel of Austria-Hungary. Language, education, hope, were crushed down by the selfish Magyars and the Slavs were powerless to resist. They did not have the same stimulating historical background and inherited culture as the Czechs. Yet they are much like the Czechs and the Slovaks, in contrast to the impulsive and factional Poles.

Distribution in America.—Accurate statistics are impossible, but a probable estimate in America is 500,000 Jugoslavs, divided about equally between the three races. All these are found principally in the mining, steel and other industrial centers, from western Pennsylvania to Illinois and Michigan and the Minnesota iron range. There are also Serbs and Croats in New Orleans, Alaska and the Pacific Coast where they early came by sea.

Differentiation of the Three Kindred Races.—Very few of our Serbs came from the free kingdoms of Serbia and Montenegro. They emigrated from Magyar oppression to seek freedom. Here they were forced to begin at the bottom as laborers. Their per-

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centage of illiteracy was high. Many have made good as skilled workmen and as business men. They have the potentialities of valuable citizens. We should help them to acquire our language and a knowledge of our usages.

The Slovenes came from the barren sides of the eastern Alps to crowded racial colonies in squalid industrial and mining centres. They are in dialect as well as by former position more isolated from the Croats and Serbs than the latter are from each other. Between Serbs and Croats almost the only difference is one of Church, and consequently alphabet and calendar. Also the Croats have been in touch with Italian culture. The Croats are Roman Catholics, though some of them are Greek Catholics (Uniates). The Serbs are almost to a man Eastern Orthodox. These religious affiliations are the result of their geographical positions in Europe. Thus the Croats received their first missionaries from Rome; the Serbs from Constantinople. Their Cyrillic alphabet was invented by those famous apostles of the Cross, Cyril and Methodius, who passed north from them to the Czechs and Slovaks.

The Slovenes and Croatians have not enough priests of their own race in America to reach them adequately and there is a falling away from the faith. Their priests in this country are fine types of men for the most part.

The Serbian Orthodox in America have no Bishop yet. Their priests have been under the Russian hierarchy. They are most friendly to us. The National Serbian Church is in close touch with the Church of

Southern Slavs.

England. One of its greatest Bishops, Nikolai, recently came for a lecture tour of our country and bade his people seek our church, where there is none of their own.

Practical Service.—Our helpful contact with the Croats and Slovenes should be the same as with the Slovaks. With the Serbs it should be the same as with the Greeks and Russians and other Eastern Orthodox churchmen.

BULGARIANS

There are some 50,000 Bulgarians in America, centering principally in Illinois. They are mostly laborers, with a large percentage of illiteracy. Though they take their name from a Mongolian tribe which swept over them in early barbarian invasions, they are really to be classed as Southern Slavs. Their history is much the same as that of Serbia. When Bulgaria finally gained her independence from Turkey in 1878, Sofia was a collection of mud huts. Today it is a thriving modern city, the capital of the kingdom. Practically all Bulgarians are members of the Orthodox Church. Our helpful contact should be the same as with the Roumanians and Serbs.

Most of our immigrants come not from the kingdom but from Turkish Macedonia. We must not be prejudiced against them because of their treachery in the Balkan and World Wars. The peasant people simply followed the unscrupulous German prince who was their Tzar. They are a sturdy, unemotional, industrious people, more practical and less attractive than the pure-blooded Slavs.

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ROUMANIANS

In many places Americans have scarcely realized the presence of their Roumanian neighbors. They seem to have little leadership or organization and few newspapers. Yet they are a race well worth attention and in need of our companionship. There are somewhere under 200,000, mostly working as laborers in our industries in New York, Pennsylvania, Ohio, Indiana and Illinois. Only a few come from what at the time of their emigration was the kingdom of Roumania, but from the Roumanian section of former Hungary, the northeast corner, known as Transylvania, now at last a part of the kingdom. Thus a study of that fascinating, progressive kingdom will not help us to know the former life of our immigrants, but only what Roumanians can become, if given the chance.

This race pride themselves on being the descendants of the Emperor Trajan's Roman colony of Dacia on the banks of the Danube. Racially they doubtless have a large admixture of Slavish blood, but linguistically they speak a language descended from the Latin. Through the centuries they have maintained their racial identity, although at times they were driven from their fertile lands into the mountains by invading hordes. The modern kingdom, like other Balkan states, was allowed but part of her rightful domain. The Roumanians who were under the Magyar yoke were mostly poor, illiterate, peasant farmers. Part were and are Orthodox, part Uniat. Those of the kingdom proper are always loyal Orthodox.

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They have some eleven churches in America, but a large part of them are unshepherded, cut off from all religious influence. The majority are men living at night in lodging houses, and toiling at hard, monotonous labor through the day.

We should make it a special effort to seek out colonies and individuals of this too little known group of immigrants and bring them out of their isolation into the real America. A parish which finds a group of these really fascinating people within its bounds should make contact with them, as with other Eastern Orthodox or Uniats, and give the opportunity for religion to these religious people. Recreation they need also, for they are naturally playful, loving their national dances and clinging to their quaint customs and superstitions. They are ambitious to get ahead if they can be given the start.

Reading List VIII

CZECHS

****NEIGHBORS, VII. **LEADERSHIP, III. **FOREIGN-BORN AM., 42-47. **OLD WORLD, 219. *OUR SLAVIC FEL.-CITS. WHO ARE THE SLAVS? I. C. W. M. (See App. B.)**

****BOHEMIA, AN HISTORICAL SKETCH.** Count Lützow. Everyman's Library. 1910. Dutton, N. Y. \$1.00.

BOHEMIA AND THE CZECHS. Will S. Monroe. 1910. C. Page & Co., Boston. \$3.00.

Description with illustrations.

***CZECHS IN AMERICA.** Thomas Capek. 1920. Houghton, N. Y. \$3.00.

Complete, concise, matter-of-fact account by one of the leading Czechs in America.

***LIFE IN TIMES OF MASTER JOHN HUS.** Count Lützow. 1909. Dutton, N. Y. \$4.00.

One of the best books.

***JOHN HUS.** A. H. Wratislaw. 1882. S. P. C. K. and Gorham, N. Y. \$1.00.

Authoritative and like Count Lützow's works give the Czech viewpoint.

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Fiction:

THE LABYRINTH OF THE WORLD AND THE PARADISE OF THE HEART, Komensky (Comenius); THE GRANDMOTHER, Nemcova; CZECH POEMS IN ENGLISH, Sarkhrbova; CZECH FOLK TALES, Baudis; CZECHOSLOVAK FAIRY TALES, Fillmore; BOHEMIAN BIBLIOGRAPHY, Thomas and Anna V. Capek, 1918, Revell, N. Y., exhaustive descriptive list of books and articles in English. MY ANTONIA. OUR LITTLE BOHEMIAN COUSIN, publ., Page, Boston, especially valuable for Church School teachers.

Booklets, etc.:

**CZECHS. Robert Keating Smith, Specialist of our Foreign-Born Americans Division. Order No. 1510 Ed. Div. 10c. STEREOPTICON LECTURE. Rent from Ed. Div. Ch. Missions House. \$2.00.

Mostly from pictures taken in Czechoslovakia by Robert Keating Smith.

The Czechoslovak Review, 2146 Blue Island Ave., Chicago, Ill. \$2.00 per year.

SLOVAKS

**LEADERSHIP, VIII. *OUR SLAV FEL-CITS. WHO ARE THE SLAVS? (See App. B.)

*SLOVAKS OF HUNGARY, SLAVS AND PANSLAVISM. Thomas Capek. 1906. (Out of print.)

*AUSTRO-HUNGARIAN LIFE IN TOWN AND COUNTRY. F. E. Palmer. 1903. Putnam, N. Y. \$1.20.

OUR LITTLE SLOVAK COUSIN. Page, Boston.

Booklets, etc.:

*SLOVAKS OF CLEVELAND. E. E. Ledbetter. Cleveland Am. Comm. 1918. Ed. Div. 10c.

**THE GREEK CATHOLICS (Uniats). E. E. Ledbetter. Reprinted from *Czechoslovak Review*, Jan., 1920. Ed. Div. Ch. Missions House. 5c.

JUGOSLAVS

*OUR SLAV FEL-CITS. **LEADERSHIP, IV, IX. **NEIGHBORS, 154. WHO ARE THE SLAVS? BALKANS. I. C. W. M. (See App. B.)

SOUTHEASTERN EUROPE. Vladimir R. Savic. 1918. Revell, N. Y. \$1.50.

Southern Slavs

- The political questions and part in the World War. Introduction by President Butler of Columbia University.
- *THE SLAV INVASION AND THE MINE WORKERS. F. J. Warne, 1904.
- SERBIA AND THE SERBIANS. E. L. Miyatovich. 1913. Scribner, N. Y. \$3.00.
- SERBIA IN LIGHT AND DARKNESS. Bishop Nikolai Velimirovic.
- *THE SPIRITUAL REBIRTH OF EUROPE. Bishop Nikolai Velimirovic. The Faith Press, London; Morehouse Pub. Co., Agts. 1920. 1/6.
- Lectures by the prophet Bishop who came in 1921 to visit America. All our Churchmen should read this.
- SERBIAN PEOPLE. Prince and Princess Lazarovich-Hrebelanovich.
- BULWARK OF EMPIRE. Voznjak.
- On Slovenians.
- A DYING NATION. Voznjak.
- On Slovenians.
- *OLD HOMES OF NEW AMERICANS. F. E. Clark. 1913. Houghton, N. Y. \$2.25.
- Sympathetic account of People of Austria-Hungary.

Fiction, etc.:

- AN ANTHOLOGY OF JUGOSLAV POETRY. Beatrice S. Stanoyevich. 1919. Badger, Boston. \$1.00. COUNT OF ZEMBRIA, Noosich.
- A BOY IN SERBIA. E. C. Davies. 1920. Crowell. \$1.50.

Booklets, etc.:

- *JUGOSLAVS OF CLEVELAND. E. E. Ledbetter. 1918. Cleveland Am. Comm. 10c.
- With a brief sketch of their history and political background. Very valuable.

BULGARIANS

- **NEIGHBORS, 158. THE BALKANS. I. C. W. M. OUR SLAVIC FEL-CITS. WHO ARE THE SLAVS? THE DANGER ZONE. (See App. B.)
- *BULGARIA AND HER PEOPLE. W. S. Monroe. 1914. Page, Boston. \$3.00.
- BULGARIANS IN AMERICA. Article by Peter Roberts, *Survey*, Nov., 1913.
- CHICAGO HOUSING CONDITIONS, LITHUANIANS. *Am. Jour. of Sociology*. 1914.

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Fiction:

UNDER THE YOKE. Vazoff.

ROUMANIA

**LEADERSHIP, XVI. *OUR SLAVIC FEL.-CITS. I. C. W. M.
(See App. B.)

ROUMANIA'S SACRIFICE. George Negulesco. 1918. Century,
N. Y. \$3.00.

ROUMANIA, CAUSE AND IDEALS. L. B. Magnus. 1917. Dut-
ton, N. Y.

Political propaganda.

ROUMANIA, YESTERDAY AND TOMORROW. Mrs. Will Gordon.
With Introduction and two chapters by the Queen of Rou-
mania. John Lane Co. \$3.00.

Fiction:

PILGRIM'S SORROW, Elizabeth, Queen of Roumania; THE
LUCKEY MILL, Ioan Slavici. WHEN I WAS A BOY IN ROU-
MANIA. Dr. J. S. Teslaar. Lothrop, Boston. \$1.00.

IX

EASTERN ORTHODOX

Russians—Greeks

RUSSIANS

THE Russians in America offer to our Church-people an opportunity for Christian brotherhood and service more pressing, perhaps, than any other race because of their special needs and because a definite approach is open through their Eastern Orthodox parishes.

Sources of Immigration.—We are treating only the immigrants of the Russian race, not the million or more Russian Jews who are often classed in statistical reports as Russians. The immigration of those of real Russian stock is comparatively recent. Statistics are hard to get, but they must number toward a million, though this may be an overestimate. A rather small part of these are "Great Russians"; the rest are from the former Austro-Hungarian lands of Galicia, called by the Austrians "Ruthenians," and from Bukowina and southwestern Russia, or, as it is at present called, "Ukrainia," which means "borderland."

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History and Conditions in Russia.—Russia has a romantic history of a thousand years during which the Christianized Slavic people spread out prolifically. Oftentimes they were subjected to invading nations and Tartar hordes, but they were held together by the bond of their Orthodox Church. Finally arose the mighty Russian Empire of the Tzars. Now all is thrown into chaos by war and revolution. The outer world knows but uncertainly what the conditions are there today, though the various factions with idealistic and nationalistic aspirations find echo in the Russians in America. Only one thing is reported by many as certain, that is that the majority of Russians in Russia have remained faithful to their Church. Like every other great nation, the Russian Empire had her highly educated class with its wealth of culture—musical, artistic, literary, scientific. But she had little “middle class” population, and was far behind in modern industrial development. The vast majority were the peasants: illiterate, religious, home-loving, charitable, living on the land, loving freedom, inured to hardship.

Loneliness and Misunderstanding.—From the educated peasants come most of our immigrants (Since the upheaval of Russia, however, a number of “intellectuals” have come to America.) The peasants were brought up in primitive surroundings. Their village life centered on their Church with its splendour of music and symbolism. In their daily life the presence of God and His other world was very near to them. Most of them had experienced oppression and injustice in Russia from the officials of the Empire.

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and the landlords; in Austria-Hungary from the Poles and Hungarians. In America they have started at the bottom of the ladder, doing the hard and dirty work essential to the foundation of our great industries—in the mines, the steel plants, factories, slaughterhouses and sugar refineries. Often they live in colonies untouched by any but the worst side of American life, dwelling in crowded, disreputable tenements or poorly-built shacks. Sometimes their bosses have treated them like animals. The American oppression of landlords and the miscarriage of legal justice seems little better than the injustices of their homeland. In truth, they cannot understand our American conception of freedom and representative government, so different from what they had been led to conceive. Small blame to them if many have become an easy prey to Bolshevist propaganda. The hounding of Bolsheviks since the War has fallen most heavily on the Russians, on the guilty and not guilty alike, because of their name. In the Mid-west and Canada, however, they have found somewhat better living conditions and treatment and opportunity. Russians that have had opportunity have made good use of it, just as have other Slavs.

Let us take two quotations from Russian papers in America.* "The Russian immigrant feels lonesome in America. He has no friends and there are no social centres through which he may gain friends. American life seems to be dull and gray. He works,

* Quoted in Interchurch World Movement monograph on Russians in America. The first paper was at the time Bolshevik, the second anti-Bolshevik.

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eats and sleeps, and takes a stroll on holidays; but he walks with a sad face. He lives without any definite purpose from day to day. In moments of distress or doubt he has no one to confide in or no one from whom he can secure moral support. The Russian immigrant is exploited by the banker, the doctor, the lawyer charlatan, by everyone who knows how to 'fish in muddy water.' He stands alone in the social life—helpless." (*Novi Mir*, November 21, 1917.) "America is not at all interested in the soul and spiritual life of the Russian immigrant, only in his muscles. He came to this country a stranger and often leaves it again without any American knowing him at all. It is, therefore, very unjust to accuse him of disloyalty, ingratitude and revolt." (*Russkoye Slovo*, December 24, 1919.)

No immigrant race are more suspicious of "Americanization" than the Russians. The following is quoted from the report of the Russian Collegiate Institute of New York whose president, a Russian, is a professor at Yale:

"No problem of education in the United States in recent years has equalled in importance that of imparting knowledge to the adult Russian workmen and schooling their minds. Refugees of the Old World and of a time-honored system of exploitation, frequently illiterate in their own language, constantly on their guard against things unaccustomed lest some harm befall them, well aware of their own lack of training, class-conscious, suspicious of the motives of men with better education, greater financial resources or authority, confused in their minds by events in

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Russia—the Russian workmen can be handled neither as normal adults nor as other foreigners. . . .

“America does not want discouraged and dissatisfied workmen, does not want men unacquainted with the advantages of freedom in a civilized country and with the responsibilities of free citizens. No coercive measures, no restrictions, no isolating, no punishment, no propaganda can make of foreign workmen useful members of the community. This can be accomplished only by education, by example, by patience, by mutual respect and by confidence in the democratic principle of public service.”

Russian Church the Way of Hope.—There has been one source of courage to live and a powerful factor for right and progress. The great and wealthy Russian Orthodox Church has for some years maintained its well-organized Mission in America, with Archbishop, Bishops and at present about three hundred priests—for the most part intelligent, devoted men. Some sixty of these are American-born and trained.* The revolution stopped the substantial financial help from Russia and cut off communication with the Church authorities. This and Bolshevik withdrawals in parishes have brought about general hardship, dissension and uncertainty. Moreover, the Russian churches in America are isolated from American life for the same reason that the Russian colonies are, which is mainly because we have allowed them to remain so. Their clergy and lay leaders do not at

* Two of our own clergy are now on the faculty of the Russian Seminary at Tenafly, New Jersey, appointed on the nomination of our Secretary for Foreign-born Americans.

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all desire this. Here the cordial relation existing between our two sister churches opens our obvious avenue of approach whereby we may supply the great need. We must shut our ears to the sad dissensions that have arisen in the Russian Church in America and help them in spite of themselves.

Space does not permit satisfactory description of the other Church which is working among part of the so-called Ruthenians from Austria-Hungary. This is the Greek Catholic or Uniat Church, under Roman Catholic jurisdiction but with full Orthodox rites and customs and Slavic intensity of religion. It has nearly two hundred parishes, which include Slovak parishes and those of some other races, as well as "Ruthenian" and "Ukrainian." Their clergy are also fine men, but most lonely. They are oppressed by the Roman Catholics, opposed by the Russian Orthodox. Of course there is not such an open approach to these parishes, but there is no reason why we should not do our utmost to help them also in some of the ways described below. Of the puzzling meanings of the terms "Ukrainian," "Carpatho-Russian," "Ruthenian," "Rusin" and "Uhro-Rusin," and the aspirations they connote, volumes could be written and still they would be puzzling.*

Practical Service.—Some of the things we can do for the Russian Orthodox—and the same applies to all other Eastern Orthodox (*q. v.*), though the Russians especially need our cooperation now—are: Where they have a parish, attend their services and

* See Section on "Slovaks."

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study to understand and appreciate their meaning and reality and mark the people's devotion. Get into cordial touch with their clergy and lay leaders. Offer the use of our parish houses for their social and educational gatherings. Volunteer to help organize and run their social service and educational activities, *e. g.*, by volunteering as Scoutmasters, assisting in selection of educational moving picture films, and the like. Especially do their young people need us. They are drifting away from their Church for the very reason that their parish life has so little of American ways to offer. Show our Russian neighbors that they have American friends to whom they can go for advice. See that they have the chance to live decently in decent quarters. Enable them to get proper medical and nursing care and legal justice, and to trade at reputable American shops where they will not be exploited. Women can do much for the Russian women in their homes. And where there is need, we should help the Russian parish financially. The Russians are not beggars; they will not ask us for our money; but just now they sorely need it, with the subsidy from Russia withdrawn and with the falling away of many contributors. We alone can put these parishes on their feet once more, lead the people to respect their Church again because they see that we Americans respect it, raise them from cynicism and sedition, and show them that America does care for her new children, and that our Christianity does mean brotherhood. All this is our bounden duty as Americans and fellow-Churchmen. The isolated Russians have had no chance. It is for us to give it to them, and America will be

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richer because of those characteristic Russian traits which they can contribute—deep religious feeling, music, willingness to suffer for an ideal, unselfish service of others.

Where there is no Russian Orthodox Church in our community, we should go to our Russian neighbors as brother-Churchmen, and seek both to draw them into our parish activities and to give them a place to meet for their own religious exercises, social intercourse or entertainments, and serve them as friends, as already suggested. We should also encourage them to come to our clergymen for spiritual ministrations.

All these things can be done; in fact, they have been done already in a few of our parishes. Nevertheless, the way is far from easy. Careful study, real tact and deep sincerity are the necessary qualifications before we can gain the confidence of our Russian neighbors. Amateurish "slumming" or shallow enthusiasm will do more harm than good.

GREEKS

No other race in America is more accessible to cordial contact with our Church people than our Greeks. A commercial, individualistic people like ourselves, they understand America far more easily than the idealistic, impractical, communistic Slav, especially the Russian. They all love America and Americans; a large number are loyal American citizens themselves without, however, forgetting their motherland. There are no Bolsheviks among the Greeks. The Greeks

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look towards ours as a sister Church to which they most naturally turn if there be none of their own.

There are Greeks everywhere; almost every town or city of any size in the United States contains at least one or two. There are something like 400,000 in all, 30,000 of whom are in New York; about the same number in Chicago; and colonies of from several thousands to several hundreds are found in various other cities. No other immigrant race is so evenly distributed throughout the country.

Occupations.—When the Greek first comes to America he is often obliged to take up menial service, such as that of the dishwasher, bootblack, unskilled hand in some industrial plant or a laborer in a railroad construction gang in the West. These last two kinds of work he does not like. His object is to get a financial start through hard work and cheap living so that he may go into business for himself. After a time he is able to set up a candy or fruit store, a restaurant, or own a bootblack "parlor." We all know and patronize such well-run places. In the retail candy and fruit business, many have come to own some of the best establishments in the country. Some run hotels, movie houses, or chains of theatres. Coney Island amusement places are largely owned by Greeks. The Greeks have done much for the developing of our California fruit industry by opening attractive fruit stores where formerly none existed, thus providing markets all over the country. They are well known as cigarette manufacturers, some having amassed fortunes in this industry. Wherever the Greeks have wandered over the world they have become success-

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ful and reputable business men. The great importing and cotton brokerage houses have their branches in America, and some of their members have taken great interest in the welfare of their compatriots here. A few Greeks have been of national repute, recognized benefactors to their adopted country.

Most Greeks can read and write their own language and they learn English readily. It is not unusual to find a waiter or bellboy who has had a good education; occasionally we encounter one who is a university graduate. About two-thirds of our Greeks came from the kingdom of "free" Greece, and the rest from what was or is still part of the Turkish Empire, "enslaved" Greece. A number also come from islands occupied by Italy and from Cyprus.

History Important for Us to Know.—To understand sympathetically our Greek neighbors we must know the history of their race, of which they are justly proud; and of modern Greece, the fortunes of which every Greek knows. He daily follows its latest developments in his Greek newspaper.

We are all familiar with the story of ancient Greece, that marvel of civilization, literature, art and philosophy, the cradle of liberty. And we know of the spread of Hellenic influence and culture; and of the missionary labors of St. Paul. Thessalonika (Salonika), Athens, Corinth, Ephesus, Smyrna and the rest, where Greeks still live, are familiar New Testament names. Then came the mighty Christian and Greek Byzantine Empire which lasted for a thousand years, and fought back again and again the northern barbarians, the Saracens and the Turks, sav-

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ing Western Europe, till finally Constantinople fell in 1453. Then it was that the greatest cathedral of Christendom, St. Sophia, became a mosque as it is today, to the shame of the Christian world. Through these thousand years the Greek Orthodox Church flourished, the intellectual centre of Christianity. After the fall of Constantinople fugitives carried Hellenic culture to Western Europe and the Renaissance was the result.

For four hundred years the Greek race seemed blotted out under the stultifying oppression of the Turkish masters. Throughout, however, it was the Church that kept alive the sparks of freedom and education and religion; and it was the clergy that first raised the banner of freedom at the end of those dark ages and many of them fell as martyrs to the cause. The Greeks have never forgotten all this. Orthodoxy and patriotism in Greek life are inseparable. There are scarcely any Greek Roman Catholics or Protestants and there never have been. Almost the only exceptions are a few thousand Roman Catholics on some of the islands and in Turkey.

Just one hundred years ago, Greeks began their valiant seven years' struggle for freedom, and Philhellenes from England, France and especially from America fought by their side. America's part Greeks have never forgotten. And the tie between our races was further cemented by the unselfish labors of Howe, Hill and other Americans for the upbuilding of their nation.

When Greece became free with the final intervention of the great powers, those powers allowed her

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only a tiny part of her rightful domain. Later, diplomacy gained a little more. Under the wisdom of Venizelos and the generalship of King Constantine after the Balkan wars, she gained still more; and now with the victory of the Great War, in which as our ally she nobly did her part, she claims her rightful lands, where Greeks are in the majority, viz., the western coast of Asia Minor, most of Macedonia, and all the islands except Rhodes and Cyprus. All these things our Greeks in America know and are ever discussing.

Modern Greece.—Modern Greece has had difficult progress because of her constricted borders, her continual troubles with Turkey due to that empire's oppression, and because of the constant shifting of the ministry. Until Venizelos came the factional spirit of the Greek politicians forced these continual changes of government. The same was true of their ancestors in the palmiest days of ancient Greece, as we all know from our school histories. Venizelos reorganized the whole country and brought about remarkable progress.

The Hill School, founded in 1832 by our own Board of Missions, has done much for Greek education. It is a fine example of missionary work without the least proselytism, and, because of this, has always been cordially supported by the Greeks. The Greeks within the Turkish Empire have set up schools everywhere, in spite of the opposition of their overlords. The Greeks hold education above all things. The largest girls' college in the Near East is the Greek college at Constantinople. Protestant missionaries in the Greek parts of Turkey have also done much for edu-

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cation, but their efforts to make proselytes from the Orthodox Church and their reported influence with the American and other governments against Greek territorial pretensions has caused much bitter feeling. Greeks, rich and poor, all over the world, including the United States, have given of their means unstintingly to establish schools and hospitals throughout enslaved Greece.

Life in Greece and America.—Some of our Greek immigrants came from a quiet village life on the lovely hillsides or shores or islands of free Greece, where they cultivated their vines and olives, or engaged in fishing or trading. Some came from "violet crowned" Athens or the smaller cities, with their busy life. Some came from the villages of what was Turkey in Europe and Asia Minor, oppressed by the tax collector and grossly mistreated. Some came from the cities under Turkish rule, where they were the masters of trade.

The family life of the Greeks is pure and good. Here, although the large proportion are still men, the women have come in increasing numbers. The worst fault of the Greek is his factional spirit, which has often broken their communities in two and filled their newspapers, otherwise beneficial, with vituperation. Their two leading dailies in America, the *National Herald* and *Atlantis*, are respectively Venizelist and Constantinist at present. Formerly the factions (there are generally but two) split on much lesser grounds. All this, however, does not affect their usefulness or loyalty as Americans except in so far as it prevents needed cooperation among themselves.

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The Greeks did gain a bad name in America because of the padrone system of young bootblacks and the exploitation by some of their own unscrupulous petty bankers. These things are happily for the most part things of the past. Of course, there are bad Greeks, just as there are bad members of any other race. But, generally speaking, the Greeks have won for themselves the respect of their neighbors. Where the opposite is true, it is sometimes due to the anti-foreigner prejudices of the "Americans," or because the acts of a few are considered as typical of the whole colony. Bolshevist propaganda never has affected in the slightest degree the Greeks abroad or here. They do not join labor unions. If they join a strike, it is as a racial, not a union, unit.

Their percentage of crime is low, mostly for minor offenses, never for drunkenness. And one rarely, if ever, hears of a Greek in our charitable institutions. As with other races, where the men of recent immigration are crowded into poor tenements, unsanitary conditions prevail, and sometimes the evils incident on the herding of men alone together. Greeks will purposely put up with squalid tenement life that they may get a start in America by saving money. Especially have the Greeks been faithful, in supporting their families in Greece; in paying the dowries of their sisters; often, according to Greek custom, in refraining from marrying until all their sisters have found husbands.

The Greeks have a national organization, doing at times much good; although, because of factional spirit, it is rarely strong. There are numerous local so-

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cieties of all sorts. Their coffee houses are their chief gathering places—excellent substitutes for the saloon.

The Communities.—The important and unique institution of the Greek in America is the Community. Every Greek colony of any size organizes into a Community with its annually-elected officers. This Community calls a priest and, like our parishes with their vestries, owns the property and manages the Church affairs and the general welfare of the colony. Until the coming of the much-needed Bishop a few years ago, the Communities removed their priests at will, sometimes causing much dissension and harm to their parish life.

Now that they have a Bishop, the Greek Mission in America, which is entirely independent of the Russian and other Orthodox Missions, is in much better state, or was until the fall of Venizelos caused a new disruption. Some of the priests are well educated men, highly respected alike by Greeks and Americans; some are not; but most of them are faithfully ministering to their large parishes. The Communities, because they believe in the importance of their Church, often give their clergy better salaries than our average parish priest has. There are in the United States 128 Greek Orthodox Communities and 109 priests. The Greek priests, besides ministering to their regular parishes, visit other Greek colonies where they often accept the hospitality of our Churches for their services. They generally desire to pay for any expense connected with such hospitality, as the Greeks above all races are unwilling to accept charity. They are never beggars. Where the Greeks cannot get to their

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own services or clergy, their authorities are desirous that they should come to us for ministrations. They would attend our services more if we would make the effort to treat them courteously as guests and brothers. The Greeks do not attend their Church services as well as the Slavs, except on the great holy days, when their Churches are filled to overflowing. Their church attendance is about on a par with the average Episcopalian attendance.

As said at the beginning, the Greeks are most accessible to our friendly contact, and we will find their friendship very much worth while.

Practical Service.—Where they have their own parishes, we should make it a point to attend their services, especially on Good Friday and Easter (which are on different dates from ours). Our men should get into cordial touch with the officers of their Community and bring about cordial relations between our sister parishes. A reception in our parish houses to our Greek fellow-townsmen would be appreciated. We should see if we cannot help them in religious education and social service activities in their parish. Of course, we should cooperate with them in improving housing conditions, if there be need. We can offer legal advice and see that they have full justice in the courts. We can bring about better opportunities for the learning of English and American history and civics. We can help with personal advice in many ways and we can guide their children to higher educational opportunities. We can see to it that our Greeks be given a chance to take their share in municipal celebrations and also in various forms of activ-

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ities for the benefit of the city. They desire to do their part as good Americans.

There are many wealthy and cultured Greeks in the United States who are lonely because treated as "foreigners" by Americans of their own social standing. These would also appreciate our fellowship. We could also encourage them to send their children to our Church private schools, which they would much prefer.

Where the Greeks have no parish, our clergy should offer their ministrations as to our own. We should get them to take part in our parish activities—men's clubs, women's guilds, Brotherhood, Girls' Friendly, Scouts, and the like. Especially where, as in some smaller towns, there are only two or three Greeks, will they appreciate the opportunity to be one of us. In all this we must, of course, have as our object not to make them Episcopalians, but, recognizing them as fellow-Churchmen of a sister Church, treat them as our guests, giving them all the privileges of the Church's ministrations and fellowship. Like most of our immigrant neighbors of various races, the Greeks are by nature more given to courtesy and hospitality than is the average American. Thus they feel more keenly the lack of both, and appreciate the showing of them. Nor, if they understand who we are, will they be suspicious of our motives, as other races are apt to be, for the Greeks look upon Episcopalians as their brother-Churchmen, and they know that we have never sought to make proselytes.

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Reading List IX

RUSSIANS

****NEIGHBORS, 132-153. **LEADERSHIP, VI, VII. **FOR-BORN AM., 61-71, 79. OUR SLAVIC FEL.-CITS. WHO ARE THE SLAVS? NEW E. EUROPE (Ukrainian question) and I. C. W. M. (See App. B.)**

***EMPIRE OF THE TZARS AND THE RUSSIANS. 3 vols. H. J. B. Leroy-Beaulieu. 1909. Putnam, N. Y. \$4.00 a vol.**

The best work on former Russia, especially Vol. 3, on Religion. Most interesting reading.

THE SPIRIT OF RUSSIA. 2 Vols. T. G. Masaryk. 1919. Macmillan, N. Y. \$10.00.

Author the scholar and first President of Czechoslovakia.

***A SHORT HISTORY OF THE CHURCH OF RUSSIA. Illustrated. R. F. Bigg-Wither. 1921. Macmillan, N. Y. \$3.00.**

Excellent short popular history.

LINKS IN THE CHAIN OF RUSSIAN CHURCH HISTORY. W. H. Frere. 1920. Faith Press, London; Morehouse Pub. Co., Milwaukee, Agts. 6s.†

***WITH RUSSIAN PILGRIMS TO JERUSALEM. Stephen Graham. 1913. Macmillan, N. Y. \$2.75.**

Fascinating portrayal of deep religion of Russian peasants.

****WITH POOR IMMIGRANTS TO AMERICA. (See List V.)**

ANTHRACITE COAL COMMUNITIES. Peter Roberts. 1904. Macmillan, N. Y. (Out of print.)

THE DARK FOREST. Hugh Walpole. 1916. Doran, N. Y. \$1.35.

A novel. Perhaps the truest picture of the eve of the Revolution.

Note.—The number of books and pamphlets on Russia are legion, based on propaganda, ignorance, prejudice or idealism.

See also Eastern Orthodox List below.

Fiction:

THE CAPTAIN'S DAUGHTER. Turgènief. FATHER AND SON, Chekhoff. TAROS BULBA, Gogol, and other standard works. Some translations in Everyman's Library. \$1.00 Dutton, N. Y. LITTLE RUSSIAN MASTERPIECES, Z. A. Ragozan. Putnam. \$1.75. SAVITRI AND OTHER WOMEN, M. Strachey. For Children: THE RUSSIAN STORY BOOK, Wilson, Mac-

† English book prices fluctuate considerably. Import duty is from 15 per cent to 100 per cent of the London prices. To obtain a book from England takes about six weeks.

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millan. **THE WHITE DUCKLING**, Dole, Crowell. These two books give folk-lore; illustrated with queer, fascinating pictures. **BORIS IN RUSSIA**, Macdonald, Little. **THE YOUNG RUSSIAN CORPORAL**, Iogelvitch, Harper's. **WHEN I WAS A BOY IN RUSSIA**, Mocrievitch, Lothrop, Boston. \$1.00. **OUR LITTLE RUSSIAN COUSIN**, Wade, Page, Boston.

GREEKS

****NEIGHBORS, 40-58. **LEADERSHIP, X. **FOR.-BORN AM., 72-76. BALKANS. DANGER ZONE. I. C. W. M. (See App. B.) GREECE OF THE HELLENES. L. M. J. Garnett. 1914. Putnam, London. 6s.†**

MODERN GREECE. R. C. Jebb. 1901. Macmillan. \$1.75.

Valuable brief history.

***ÆGEAN DAYS. J. I. Mannatt. 1914. Houghton, N. Y. \$3.00.**
Illuminating, by one who knows Greece and the Greeks.

***GREEKS IN AMERICA. Thomas Burgess, Secretary Div. For.-Born. Am. 1913. Sherman, Boston. \$2.00.**

Good Bibliography. Edition almost exhausted. Can be obtained only from the author, Ch. Missions House, 281 Fourth Ave., N. Y.

****THE GREEK ORTHODOX CHURCH. C. Callinicos. 1918. Longmans, N. Y. \$1.25.**

Excellent short account by a Greek priest.

GREECE IN THE NINETEENTH CENTURY. L. Sergeant. 1897. Unwin, London.

For completer study of Greek History and aspiration, this and the following three rather expensive English books are recommended, especially that by Bikelas.

GREECE IN THE TWENTIETH CENTURY. P. F. Martin. Unwin, London. 1913.

THE BYZANTINE EMPIRE. E. A. Foord. 1911. Black, London.

SEVEN ESSAYS ON CHRISTIAN GREECE. Demetrios Bikelas. 1890. Gardner, London.

MICHAEL ANAGNOS. F. B. Sanborn. 1907. Wright.

Fiction, etc.:

MODERN GREEK TALES, A. Phoutrides and D. Vaka. Duffield, Boston. \$1.90. A MAN OF ATHENS and TALES OF A GREEK ISLAND, Julie Dragoumis. LOUKIS LARAS (Memetrios), Bikelas. KOSTAS PALAMAS POEMS, A. E. Phoutrides, tr. WHEN I WAS A BOY IN GREECE, G. Demeter. Lothrop, Boston. \$1.00.

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Booklets:

**GREECE. Rene Puaux. 1920. Greek Govt. Exhibition. Order Ed. Div. Ch. Missions House. 25c.

Fine illustrations and account of Modern Greece. The Div. For.-Born Am. has obtained the balance of the edition. THE GREEK PEOPLE. T. J. Lacey. 1916. Gorham, N. Y. 25c.

A thesis by one of our clergy. 67 pages.

See also List below.

Eastern Orthodox List

The following are useful for understanding Eastern Orthodox Church people and ways and apply to all E. O. races:

**The Christian East*. Quarterly. S. P. C. K., London, and Macmillan, N. Y. \$2.00 a year

Devoted to the study of the Eastern Churches. Invaluable to all who are in contact with E. O. people. The Div. F. B. A. has a supply of *the four 1920 issues*. Order from Ed. Div. Ch. Missions House. \$1.50 a set.

*THE LITURGY OF THE EASTERN ORTHODOX CHURCH. Tr. by H. M. Maughan. 1920. \$1.00. Faith Press, London; Morehouse Pub. Co., Agts., Milwaukee.

Notes and 11 illustrations. Just the book to carry when attending E. O. services.

*THE SERVICE BOOK OF THE EASTERN ORTHODOX CHURCH. Official translation by I. F. Hapgood. Houghton, N. Y. New Edition, just issued. \$3.00.

Contains all the principal services and a valuable introduction.

PICTURES OF RUSSIAN WORSHIP. Reproduced from authorized pictures with explanatory notes. Faith Press. Morehouse Pub. Co. 1/3.†

THE SACRAMENTS IN RUSSIA. Companion portfolio to above. do. 1/3.

THE REDEMPTION OF SAINT SOPHIA. J. A. Douglas. 1920. do. 2s.

Historical and political account with six colored plates.

THE RUSSIAN CHURCH IN 1915. P. Masurov. do. 3s.

CONQUESTS OF THE RUSSIAN CHURCH. J. A. S. Edwards. 1917. S. P. G., London. 1s.

A most interesting account of the great missions of the Russian Church in Siberia, Japan, Alaska, etc.

*THE SPIRITUAL REBIRTH OF EUROPE. Bishop Nikolai Velimorovic. (See List VIII, Serbians.)

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I. C. W. M. (See App. B.)

Also books in above Lists, Russians and Greeks, by Leroy Beaulieu, Bigg-Wither, Frere, Graham, Burgess, Foord, and Bikelas.

See Bibliography in GREEKS IN AMERICA.

Booklets:

****THE EASTERN ORTHODOX CHURCH.** W. C. Emhardt, Field Director Div. F. B. A. 1919. Ch. Missions House. Order Ed. Div. No. 1501. 10c.

****HISTORICAL CONTACT WITH THE EASTERN ORTHODOX.** W. C. Emhardt. Order No. 1511. 10c.

CONFERENCE ON UNITY. Order No. 1512. 10c.

AN UNOFFICIAL PROGRAM FOR REUNION. Order No. 1513. 10c.

****THE GREEK CATHOLICS (Uniats, not Orthodox).** (See List VIII Slovaks.) 5c.

X

FROM THE NEAR EAST

Albanians—Turks—Syrians—Assyrians—Armenians

ALBANIANS

A MAZING as a fairy tale is the story of the Albanians, or, as they call themselves, the *Shkipetars* or Eagle-People. Across the Adriatic from the "heel" of Italy, hemmed in by Serbia and Greece, have dwelt a race which has defied in their mountain fastnesses since before Homer's time every invader and which has lent many a stalwart fighter to other armies. They are probably the oldest indigenous race of Europe, the ancient Illyrians, and they have for ages in the same locality proudly maintained their language and racial characteristics. They are the broadest-headed people in the world and among the tallest. George Castriot or Scanderberg, who for twenty years worsted the greatest of Turkish Sultans, Mohammed II., conqueror of Constantinople, is their national hero. (Read Longfellow's "Scanderberg.") Except under him, tribal rule has been their method of government. Later they came under Turkish dominion, but they never were enslaved. They furnished Turkey some of its best military leaders. The Powers never showed

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themselves more ridiculous than when in 1913 they designated the timorous Prince of Wied to be king of the Albanians! The law of the vendetta has been the chief means of exacting justice.

A Primitive Nation.—There are, or were, no railroads, no government, almost no schools, nor any of the other usual accessories of modern civilization in Albania. There was not even an accepted alphabet, though the nations which pressed upon their borders tried to insist on Arabic, Greek and Latin characters, none of which could express the language fully. The nationalists compiled the one now used by them. For the past two decades this race, lead by Albanians outside the country, including those in the United States, has roused itself into a tenacious fight for national existence, and lo! unless reports are premature, Albania has been accepted as a member of the League of Nations.

Condition in America.—Primitive was the life of the Eagle-People in their native land; yet, given a chance, they have great possibilities. In America thus far they have been satisfied with their lot, but if they become dissatisfied, they are people to be reckoned with, as the Young Turks know to their sorrow. They can be a valuable acquisition to our American life or a menace. Although almost all were illiterate on coming to this country, at least 95 per cent can now read Albanian in their several national papers that are published here.

Except for a few thousand, the Albanian immigration has come within the present century, and they now number somewhere between thirty and eighty

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thousand in the United States. Their colonies are found in New England especially, and at Jamestown, N. Y., Philadelphia, Detroit and St. Louis.

They begin as mill, especially cotton-mill, low-grade workers, and then pass up into small businesses such as confectioners and the like.

Few of the northern Roman Catholics have emigrated. Those in America are divided religiously between Mohammedans and Eastern Orthodox Christians, with a majority of the former. Nevertheless, they are Albanians first and work together in harmony. They were never especially bigoted about their Mohammedanism and never practised polygamy. Of the Eastern Orthodox there are seven or eight priests in America, and over them a Bishop-elect who is a graduate of Harvard. A number of Albanians are becoming naturalized.

Practical Service.—Albanians are eager to enter into relations with Americans, and they make likeable, loyal friends. Our Church people should seek them out, sympathize with their national longings and victory, and help to put them into touch with things American. Those who are Eastern Orthodox Christians and through them those who are Mohammedans also have a friendly feeling towards our Church.

TURKS, ARABIANS, PERSIANS, KURDS

Of each of these races of the real Mohammedans—the Aryan Albanians have only a veneer of the religion of Islam—there are a number of colonies, especially in our large cities, totaling several tens of thou-

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sands. For example, there are several thousand in the following cities: Boston, chiefly Turks; Chicago, chiefly Arabians; Brooklyn, chiefly Persians; Detroit, mixed, including one thousand Kurds; and New York, a large number of all four races.

The Mongol Turk and Kurd is, of course, of quite different type, with different racial, historical and cultural background from the crafty Persian and the high-spirited Arab. However little in common we may have with these peoples it certainly will not benefit our country if we leave them a prey to exploiters and treat them with contempt and indifference. Perhaps our brethren and fellow-citizens of Eastern Churches, who understand them better than we, can help us to make good Americans out of them.

SYRIANS

Access to our Syrian neighbors is easy. The greatest barriers are our own prejudices and our lack of understanding. They live individual family lives and are adaptable to new environment. Half of them in America are Eastern Orthodox and look to our Church as a sister Church. Nearly 200,000, including their many children, are now settled, probably permanently, in this country and some are found in every State, in fact in almost every city and good-sized town. In Greater New York there are 25,000.

Divided by Religious Differences.—Their homeland is the strip along the east end of the Mediterranean from the Taurus Mountains to the Sinaitic Peninsula, four hundred by one hundred and fifty

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miles, with the Holy Land in the centre. It is a land of coast line, mountains, and deep clefts. These natural divisions isolate certain sections and create distinct factional groups which persist in America. Few Mohammedan Syrians have emigrated. Most of our immigrants are Christians.

The Syrians are Semites, totally different from the Indo-European Armenians. They must not be confounded with the Arabs, Assyrians, Turks or Jews. They are descendants of the ancient Phœnicians and Canaanites and Israelites with the mixed blood of various invaders. They speak Arabic.

Though of one race and with distinct pride of race, they are not a nation. Under the Turks, the Syrians were a subject minority race made up of several incohesive divisions, differentiated only by religion. Their religious divisions are: Two semi-Mohammedan sects of pre-Islamitic origin and mysterious rites (8,000 in the U. S.); Maronites, who submitted to the Pope of Rome centuries ago but have ever since retained their peculiar Syriac liturgy and Eastern practices (90,000 in the U. S.); Eastern Orthodox (85,000 in the U. S.); Melchites or Greek Catholics, who like the other Uniats came out from Orthodoxy to Rome, but with all their Orthodox rites and customs (some 10,000 in the U. S.); and Protestants (some 5,000 in the U. S.). The Protestant Boards have done a noble educational work in Syria but have made few proselytes there. For every Syrian is born to his religion; that is his distinguishing mark—religious convention rather than conviction. A Syrian will not give up his religion. In America, because of

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environment, he may become indifferent but never atheistic. He is little interested in national or international politics or in nationalistic theories. No Syrian was ever a Bolshevik or even a Socialist. They make loyal Americans and their war record was excellent. Their newspapers in America, though they may contain factional and personal vituperation in matters purely Syrian, are thoroughly loyal in their Americanism.

Life in Syria.—Before they came, our Syrian immigrants lived a patriarchial, primitive, out-of-door life under their own vine and fig and olive trees, with enough to supply them with a meagre living. They loved the peaceful beauties of their Syrian mountains and valleys. Everything centered round the family, with the father at its head, devoted to his children and respected by them. Their tools were of ancient pattern. They knew nothing of modern industry, though many were traders.

Life in America.—In America they are often peddlers first. Afterward some become leaders in the silk, fine white goods and rug trade. A number of kimono and lace factories are owned by them. They have also made good in the candy and grocery business. Many are skilled silk weavers. With the outbreak of the war a number in certain places went into the munition works and other factories. But they have shunned the hard muscular work such as construction and mining. Some are professional men; a few are farmers; in short, there are some in nearly every vocation.

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In Syria education was only for the favored few; thus a large proportion of the immigrants are illiterate. Yet they are not uncultured for much traditional culture has been handed on by word of mouth. Most of our Syrian college students (some fifty at the present writing) came here with the special purpose of finishing their education. The Syrian children in America are faithful and likable, though not extraordinary students. The majority do not go beyond the grammar school.

Some 32 per cent in America are women, so there is much family life. The Syrian is essentially home-loving. A Syrian home is generally most happy and beautiful in its mutual devotion. Their food is of Syrian style and of the best. They do not take in boarders; and if housing conditions are sometimes bad it is mainly the fault of the landlords.

The criminal record of the Syrians is remarkably low; almost the only arrests among them are for lack of proper licenses or other minor offenses arising from misunderstanding of our laws. Very few seek or receive charity. Drunkenness, unchastity and divorce are practically unknown among them. There seems to exist among Americans an unfortunate prejudice against them for a supposed lack of veracity and for business dishonesty. But these may be attributed to the Eastern way of speaking in hyperbole and trading by barter, practices which do not continue when American ways are learned.

Dr. Leary summarizes Syrian characters thus: "With all his faults, which we of the West are apt to overemphasize because they are not the same as

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our faults, the Syrian is frugal, temperate, ambitious, adaptable, intellectually brilliant, capable of infinite self-sacrifice for any great end, essentially religious, generously hospitable, courteous in social intercourse and to his beloved ones extremely affectionate and faithful." (L. G. Leary, "Syria, the Land of Lebanon," p. 24.)

Because of their individualism and time-honored factional divisions, Syrians lack team work, ability to organize permanently, and thus they are perhaps the most leaderless of any race in America. Their clergy are about their only real leaders and are much respected by them. The Orthodox clergy are on most cordial relations with our own clergy, and their desire is that their people and especially their children should come to our Churches where they have none of their own. There are about 45 Syrian Orthodox parishes in the country divided about equally into two factions, each under one of two Bishops who claim the right of jurisdiction.

Practical Service. — In our contact with our Syrian neighbors, as with every race, we should not be critical. If they have their faults, we have ours. We will find them most courteous and approachable and ready to be one with us; more adaptable perhaps than any other recent immigrant race for the very reason that they do not generally live in colonies and have frequent dealings with American customers.

Where they have an Orthodox Church, they will welcome our cooperation in organizing and teaching in their Church Schools, so that they may not lose their children, and in helping generally with their

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young people. Where they have no Church, especially where their own priest can minister to them only occasionally, they will readily come to us. Religion has been the background of their conventional daily life and religious expressions abound in their customary conversation. Divorced from religion, they will be in grave danger. They do not need welfare work or charity; but they do need hospitable friendship. There is a good opportunity for our women here. We should urge the parents to keep their children in school longer, and guide them to higher education. If we find our Syrian neighbors are not Orthodox, but Maronites or Melchites, they too will welcome our friendship. If these refuse to attend the local Roman Church we should put them in touch with ours.

Syrians have their contribution to make to America, if we will give them the chance. We need them as much as they need us. In addition to a high ideal of family life, that contribution includes, as Dr. Hitti says, "courtesy, temperance, chastity, religion."

ASSYRIANS

Only brief mention can be made of this tiny remnant, descendants of the ancient mighty Assyrian people with their once great Christian Churches, dwelling in the mountains of Mesopotamia and the borderland of Persia. There are but 10,000 in America, settled in a few colonies.

Where Nestorian or Jacobite Assyrians are found, we should reach out to them as to our own people. They are accustomed to look upon our Church with

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the utmost confidence because of the Archbishop of Canterbury's Mission among them. Effort to aid this unique race requires special study and experienced advice. Nestorian colonies are found in New Britain and Bristol, Conn., Yonkers, N. Y., Elizabeth, N. J., Philadelphia, Pa., Akron, Ohio, Gary, Ind., Flint, Mich., Chicago, Ill., and in California.

Jacobite colonies are found in Paterson and West Hoboken, N. J., Worcester, Fitchburg and Boston, Mass., and Central Falls, R. I.

Our parishes in these places should make a special study of this unusual people who look to us for friendship. Space does not permit here a general study of their needs; those interested should consult the experts at the Church Missions House. Our Church has for several years done a useful work among the members of this ancient race whose two Churches, though isolated for fifteen centuries from the rest of Christendom, in some ways are yet strikingly like our own Episcopal Church.

ARMENIANS

The Armenian immigrants have in them the making of good Americans, and few races feel closer to our Church. There are nearly a hundred thousand in America scattered everywhere. Seventy-one towns and cities have over a hundred; many others have over a thousand. Because these people are so often misunderstood we need especially to study who and what they really are. The unsanitary congestion in tenements that prevailed among Armenians in America before they got a fair chance is not at all typical

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of their normal life. They do not naturally segregate in colonies, but as soon as they learn English—which they do quickly—they move out of the slums and take up their abode in different parts of the community.

History.—Armenia, stretching across the base of Asia Minor, topped by Mt. Ararat, is a rich tableland about the size of France. The Armenians are not of Semitic, but of Indo-European stock and language and must not be confused with Syrians or Assyrians, who often pass for Armenians because of similar complexion. They are, in fact, of entirely different racial family and social make-up. The Armenians have maintained their racial identity and consciousness for twenty-five centuries, enjoying twelve centuries of independent national life rich in achievement and culture. No other race has clung so tenaciously to its historic home, under the stress of such continuous invasion. Since the seventh century, Armenia has borne the Moslem yoke.

Example of a Previous Emigration.—Let us see the results of a previous Armenian emigration. Under the pressure of the economic disadvantages of the Turkish rule, during the tenth and eleventh centuries, a number settled in Crimea, Southern Russia and Bessarabia, where they engaged in raising livestock and in fur trade. After the Tartar invasion in the middle of the thirteenth century, some of them sought safer and better homes in Red Ruthenia (now Eastern Galicia) and in Transylvania. But even there, although separated from their homeland by an ocean of Mongol tribes and the Black Sea, they did not lose

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their national consciousness and always remained in touch with their brethren living under Turkish rule. They professed steadfastly the faith of their fathers, sent regularly their ecclesiastical tithes to Eczmiadzin and had their bishops and priests consecrated and ordained by missionary bishops who were sent to them by the Catholicos (Chief Bishop of the Armenian Church) every ten years. Most of them prospered and played an important part in the economic and political life of Poland, Hungary and Bessarabia, proving themselves at all times—especially in times of national distress—loyal and true sons of their adopted countries. After the partition of Poland and Balkan readjustments, most of them came under Austro-Hungarian rule and became united with the Roman Church as Uniats, retaining their national liturgy. During the nineteenth century they became completely assimilated by the Poles, Hungarians, Roumanians and Little Russians, and in the last few decades men of Armenian descent occupied leading positions in Church, schools, army, business, agriculture and politics, several of them even serving as ministers of their respective governments. Their racial and ecclesiastical clannishness only helped them better to develop their national characteristics and gifts, which so closely resemble the Anglo-Saxon, and made them the most desirable, useful and public-spirited citizens of their adopted countries. Very few of these Armenians came to America, but their record in Central European countries is the best augury for their brethren coming to us directly from Armenia and various parts of European and Asiatic Turkey.

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Martyrdom.—Under the Turk, Armenians were allowed more or less freedom until some fifty years ago, and they attained a high economic position, forming the leading urban class of the Turkish Empire, though looked upon as “giaurs,” or Christian dogs. For the past fifty years massacre has been piled on massacre, the climax coming in the Great War and since, when a million—one-fourth of the entire race—perished in martyrdom, twenty times more than America sacrificed. It was true Christian martyrdom, for profession of Mohammedanism always offered the means of escape, but they were steadfast. In spite of their subsequent treatment by the Allies and continued massacre, their faith in God and their hope for national freedom seems imperishable.

Their Church.—Armenia was Christianized very early—at the end of the third century. Theirs was, in fact, the first National Church. This Church has persisted independent through the centuries, the centre and bond of their national life, a Church democratic in its organization and most tolerant towards other Christians. Every Armenian, even those who have become Roman Catholics and Protestants, looks with veneration upon the National Church.

Education.—In every village and town in Armenian lands, alongside the Church, there always stands the school. Love of learning is a marked characteristic of the race. The American Congregational Missions have given fine opportunities for advanced learning. Although the bulk of the Armenians in America are from the peasant class, yet they are the most literate of any of the more recent immigrant

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groups. In proportion to their total numbers they have the largest number of students in our colleges, averaging about two hundred and fifty a year. There are eminent professors of the Armenian race in our leading colleges and also well-known professional men.

There are two classes, from both of which our immigrants come: the agricultural class from isolated primitive village conditions; and the urban class who were the skilled artisans, shopkeepers and business and professional men of the Turkish Empire. The city Armenians are of higher intellectual and social standards than the villagers.

Occupations.—Although there are no factories in Armenia, in America a great many Armenians work in factories. In the various industries they have proven themselves reliable and skillful workers. A number have attained success in business, *e.g.*, rug selling and photo-engraving, and also in cutting diamonds. In Fresno, California, is a large and growing colony, owning or leasing much farm land. They have made good, and because they have made good they are hated as much as the Japanese—a sad travesty on the American spirit of fair play, especially toward a people who came here to attain freedom.

There are also strong Armenian settlements in Holland, France, England and even in India. Most of them are highly skilled artisans, professional men and business men. Armenians in India are engaged in wholesale trade in spices, etc., and some of them own several vessels and are, under the British, the chief local sea carriers.

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Before the revolution, hundreds of large land-owners in South Russia were Armenians. Many of them served as officers of the Russian army and administration.

Our Prejudices and Their Real Worth.—Prejudiced people once spread the report that the word of an Armenian cannot be trusted, and that a Turk is more trustworthy than an Armenian. This lie has prejudiced others. Let us remember that it is also said that a Chinaman is more trustworthy than an American. Such talk is unfair; such comparison is odious. The only possible basis for such an assumption is the characteristic Oriental suavity and guardedness of statement, which we blunt Americans find it hard to understand. The Armenian, subjected to the overbearing and cruel Turk, has been forced to counter his oppressor by his wits. Here American prejudice against him has not always been conducive to frankness. It is for us first to prove to him that our motives are above suspicion. A more amazing accusation which is frequently heard is that Armenians are going about our country begging money under false pretenses. Armenians do not do this. Americans may have taken for Armenians certain Assyrians called "Jilu men" who, rigged out in priests' attire, have become infamous as a gang of beggars. Sometimes indeed members of this gang have called themselves Armenians.

Let us consider a few quotations from those who know the Armenians well: "They have a capacity for intellectual and moral progress . . . a tenacity of will and purpose beyond that of their neighbors . . .

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of conspicuous brain power." (Lord Bryce.) "By inheritance religious, industrious and faithful . . . the Anglo-Saxons of Eastern Turkey." (Dr. Barton.) "Distinguishing characteristic—grit." (Col. Lynch.) "If I were asked to name the most desirable races to be added by immigration to the American population, I would name among the very first the Armenians." (Andrew D. White.)

Relations between Their Church and Ours.—Because of the cordial relations existing between the National Armenian or Gregorian Church and the Church of England and our Episcopal Church of America, and because their colonies in America have often been given the use of our Churches for their services and our clergy asked by their prelate to minister directly to them, a specially friendly feeling among them exists toward us. In many of our parishes their children attend our Sunday schools, and some of the adults attend our services. Their Church is meagerly manned by their clergy here (about 20); the majority of whom are older priests without college training. The twenty-five or so active Congregational Armenian clergy in America are all college men. Many colonies are entirely without Churches. This and the new conditions of life have caused many to drift into religious indifference. Among some of the younger men a sad departure from the usual high and pure moral standard of the race is taking place. We can stop this by cordial and appreciative friendship.

Practical Service.—To establish mutually helpful contact with our Armenian neighbors we need to study to appreciate the wonderful history, the high aspira-

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tions and the worth of this remarkable people. We should also sympathize with, and do our utmost to help forward their national longings for the freedom and progress of their homeland. This does not make them any poorer Americans, any more than loving solicitude for one's mother, especially when she is grievously ill and far away, make a man any poorer husband and father in his own home. Help them to learn English. Show their children that we respect their parents, and so keep them from growing apart. Where they have a Gregorian Church of their own, offer help in organizing their young people and their social service activities, cooperating with their church directing committees. Where they have no church, hunt out their leading men and bring them into parish activities and the children into the Church School. Let them use our parish houses for their organizations and social life.

Reading List X

ALBANIANS

*ALBANIA; PAST AND PRESENT. C. A. Chekrezi. 1919. Macmillan, N. Y. \$2.25.

*THE MASTER-KEY TO THE NEAR EAST. C. A. Dako. 1919. 76 Parkton Road, Jamaica Plain, Mass. \$3.50.

HIGH ALBANIA. M. E. Durham. 1909. Longmans, N. Y. \$4.00.

The most complete work.

BALKANS and DANGER ZONE. I. C. W. M. (See Appendix B.)

TURKS, ARABIANS, PERSIANS

*RELIGIONS OF SYRIA. BALKANS. DANGER ZONE. (See App. B.)

SELECTIONS OF THE BEST ARABIC WRITERS. Nakib Elmillih.
WHEN I WAS A BOY IN PERSIA. Youl B. Mirza. Lothrop, Boston. \$1.00.

From the Near East

THE NEAR EAST. (See below under Syrians.)

LIFE IN THE HAREM. Booklet. G. M. Lamsa. Order Ed.
Div. Ch. Missions House. 25c.

SYRIANS

*THE RELIGIONS OF SYRIA. **NEIGHBORS, 59. I. C. W. M.
(See App. B.)

*SYRIA AND THE HOLY LAND. G. A. Smith. 1918. Doran,
N. Y. 50c.

*A FAR JOURNEY. A. M. Rihbany. 1916. Houghton, N. Y.
\$1.75. Autobiography.

THE SYRIAN CHRIST. A. M. Rihbany. 1916. Houghton, N. Y.
\$1.50.

THE DAWN OF A NEW ERA IN SYRIA. Margaret M. Gilvary.
1920. Revell, N. Y. \$2.50.

Interesting account of the past five years by a Secretary
of the American Red Cross.

THE NEAR EAST. Wm. H. Hall. 1920. Interchurch Press.
75c. *Good Bibliography.*

THE SYRIANS IN THE UNITED STATES. L. S. Houghton. Series
of Articles in *The Survey*, 1911; July 1, Aug. 5, Sept. 2,
Oct. 7, 1912.

ANTONIO BISHLANEY. Tr. by Hitti. Autobiography.

WHEN I WAS A BOY IN PALESTINE. M. J. Kaleel. Lothrop,
Boston. \$1.00.

ASSYRIANS

*THE DEATH OF A NATION. Abraham Yohannan. 1916. Put-
nam, N. Y. \$2.00.

*ASSYRIAN CHURCH CUSTOMS. Lady Surma. 1920. Faith
Press, London; Morehouse Pub. Co., Agts., Milwaukee,
Wis.

Introduction by the Archbishop of Canterbury. The
authoress is the sister of the martyred Patriarch.

THE ASSYRIAN CHURCH (100 to 640 A. D.). W. A. Wingram.
1910. S. P. C. K., E. S. Gorham, N. Y., Agt.

Author the head of the Archbishop of Canterbury's Mis-
sion to Assyrian Christians. These two books deal with the
"Nestorians."

*THE RELIGIONS OF SYRIA. (See App. B.)

Gives a section perhaps the only treatment of the Jacob-
ites, except in the following:

**NEIGHBORS, pp. 67-76. I. C. W. M. (See App. B.) and
Journal, Province of New England, 1917, p. 62. Order
Div. F. B. A. 5c. (Only a few copies.)

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ARMENIANS

****THE ARMENIANS IN AMERICA.** M. V. Malcom. 1919. Pilgrim Press, Boston. \$1.50.

All should read this good book by an Armenian lawyer in New York.

***ARMENIA AND THE ARMENIANS.** Aslan. 1920. Macmillan. \$1.25.

***THE CHURCH AND FAITH OF ARMENIA.** Bishop Abrahamian. 1920. Faith Press, London; Morehouse Pub. Co., Agts.

Introduction by Bishop of Gloucester.

THE CHURCH OF ARMENIA. Doctrine, Rule, etc., in Armenia. By Patriarch of Constantinople. Translated from the French. 1912. Mowbray, London; Morehouse Pub. Co. 5s.

A larger work than the above and most interesting.

ARMENIA. H. F. B. Lynch. 1901. Longmans, N. Y. Two large volumes. \$15.00.

Descriptive. Illustrated.

****NEIGHBORS, pp. 76-84. DANGER ZONE.** I. C. W. M. (See App. B.)

ARCHAG, THE LITTLE ARMENIAN. C. H. Schnapps. 1920. Dutton. \$2.00.

OUR LITTLE ARMENIAN COUSIN. Wade, Page, Boston.

XI

BALTICS AND ORIENTALS

Scandinavians—Finns—Germans—French, et al.—
English—Orientals

SCANDINAVIANS

THE term "Scandinavians" includes Swedes, Norwegians, Danes, Icelanders and Swedish-speaking Finns. All these nationalities belong to what later ethnologists call the Baltic or Nordic race, which founded our Republic and has been the main source of its strength and progress.

National Characteristics.—The Scandinavians are noted for their strong sense of honor, patriotism, pride, self-reliance, obedience to law, hospitality, genius for organization, religious mysticism, love of political and religious liberty, strong desire for adventure and passionate love of nature. From their Viking ancestors they have inherited a great measure of courage. Their peasantry is ranked highest on the Continent.

The typical Swede is aristocratic, fond of dignities, assertive. He is polite, vivacious, persistent, highly idealistic, and notably fond of music and literature.

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The Norwegian is above all democratic. He is simple, serious, intense, severe even to bluntness; often radical with a tendency to stubbornness. Like the Swede, he is fond of music, but it is of a different nature. The dramatic element is strong both in his music and in his literature.

The Dane is the Southerner of the Scandinavians, though still inclined to conservatism. He is more gay than the Swede and Norwegian, and shrewder in business. Romantic and classic impulses from the South have greatly influenced his work in art and literature.

Religious History.—That Christianity was finally established as the religion in the three Scandinavian countries and in Finland is due mainly to the efforts of Anglo-Saxon missionaries. Olaf Tryggvason, during whose epoch-making reign (995-1000) Norway became evangelized, was confirmed in England (994) by Bishop Aelpheo of Winchester. One of his English bishops by the name of Sigfrid, also called Sigurd, extended his work into Sweden. He converted and baptized the first Christian king in that ancient country and he also founded its two oldest dioceses. English priests and monks revived the work of St. Ansgarius in Denmark and organized the Danish Church during the reign of Canute the Great (1019-1035). In 1157 an Englishman named Henry established Christianity in Finland.

The German Reform movement spread to all the Scandinavian countries in the early part of the sixteenth century. This movement resulted (1536) in a Constitution which made the Churches of Denmark and Norway Lutheran in doctrine, ritual and polity. In

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both countries the Episcopal office has since been restored, but not the historic succession. In Sweden the Reformation was more conservative, and the Apostolic Succession was preserved.

The unaltered Augsburg Confession drawn up by Melanchthon in 1530 is the accepted doctrinal standard of the national Churches in Sweden, Norway, Denmark and Finland. Concerning the contents of this standard, the learned Bishop John Wordsworth of Salisbury says: "There is, I think, nothing in the Confession itself to which an Anglican Churchman who accepts the XXXIX Articles can reasonably object. There is indeed a close relation between the two documents."

The Churches in the Scandinavian countries may be adequately described as Lutheran in doctrine and Episcopal in government with a liturgical form of worship similar to the one set forth in our Book of Common Prayer.

Education the Best in Europe.—In Scandinavia compulsory education has been enforced for a long time and there are no longer any illiterates among the people. In the national or public schools, considered to be the best in Europe, religious instruction is given the children from the age of seven until they are fifteen, when they are handed over to the parochial clergy for still more systematic instruction before they are confirmed.

Settlement in America.—In 1638 the Swedes began to settle in and around Wilmington, Del. They were among the foremost in planting Christian civilization in that part of the country. Swedish priests

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inaugurated a missionary work among the Indians several years before John Eliot and William Penn began their successful work among the Red Men.

Since 1836 the Scandinavians have landed on our shores in constantly growing numbers. It is estimated that our foreign and native born citizens of Scandinavian ancestry at present number about 4,000,000. In temperament, training and ideals, they are said more nearly to approach "the American type" than any other immigrant class, except that from Great Britain. In such features as adaptability and loyalty without reservation no exception need to be made. "They powerfully reinforce the strength and virtue of our nation, and supplement its defects with desirable elements." So say American students of our social life. Scandinavians have come, and are continually coming, with a determined purpose and serious resolve to find their places in the world, to fill them with honorable endeavor and steady ambition. They are doing their share in developing our land in various sections. The largest numbers have settled in the farming district of the Northwest. The States of Wisconsin, Minnesota and the Dakotas were practically founded by Swedes, Norwegians and Danes. They take their part in politics, but they show no desire to become a one party people. They have no special tendency to form colonies, and they take every opportunity to learn English. It is generally conceded that they excel in agricultural and mechanical skill.

With few exceptions the Scandinavian immigrants have been baptized and confirmed in the national Churches of their home lands, and the great majority

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born on this side of the Atlantic have "been grafted into the body of Christ's Church" by the Sacrament of Baptism. And yet over 2,000,000 of them remain unattached to any Christian Church in this land. They are so distracted by their individualism and sectarian strife that they have been unable to find a spiritual home. In spite of redoubled denominational vigilance the situation is daily becoming worse.

Practical Service.—How to attract the unchurched Scandinavian is a problem every Churchman should help to solve. The first step is to treat them as neighbors and as citizens interested in our national civilization and progress. Ask them frankly if they belong to any Church. If not, persuade them to tell just why. Then talk about our Church and its contribution to our progress as a nation. Urge them to tell what their mother-Church has done for their own race. Ask them to describe the Church of their fathers, its ministry, ritual, sacraments, and usages. Emphasize the fact that that Church has priests and bishops like our own. Give them a Prayer Book, preferably the Swedish translation, and ask them to compare it with the one set forth by the Scandinavian Churches. Point out that the Collects, Epistles, Gospels and Creeds are the same. But be sure to explain the real meaning of the word "Catholic" in the creed, for otherwise many will believe it means Roman Catholic. Draw attention to the similarity of the Scandinavian Churches to the Anglican Communion in polity, liturgy and doctrine. Emphasize the inter-relation between the Swedish and English clergy in the Co-

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lonial times when they officiated in each other's Churches. Ask them why none of the Scandinavian Communion in this country have retained the office of bishop.

Invite all unattached children and young people to our Sunday Schools and guilds. Keep on until they respond. Tell them you cannot think one of their race should be allowed to degenerate into heathen, and that religion is necessary to morality and a right solution of social problems confronting the nation.

Those who employ Scandinavians ought to encourage and urge them to attend services somewhere and thus help them to form the habit of going to Church regularly. Prayer Books and Hymnals in the Swedish language should be distributed among those who do not yet know English. It will help them to become familiar with the Church and to see how nearly it resembles their own.

Occasional services in any of the Scandinavian dialects might well be held for the benefit of those who are not so familiar with English that they can be edified by the sermons in that language. Dr. Hammarsköld, the Dean of Scandinavian work, and his co-workers will gladly respond to any call for such services.

Brotherhood men should make it their business to call on non-church-going Scandinavian men; and members of the Girls' Friendly Society can do the same for their sisters of Scandinavian ancestry, especially those who are separated from their relatives and friends.

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FINNS

The boundaries of modern Finland and its Christian civilization are the results of Swedish colonization and conquest. In 1157 the Bishop of Upsala, an Englishman by the name of Henry, persuaded the Swedish king, Eric the Saint, to invade the country with an army for the purpose of converting the Finns to Christianity. The undertaking was partly successful, and when the king and his army returned Bishop Henry remained. After his martyrdom he was canonized as the patron saint of the country. Bishop Thomas, another Englishman, developed the work and thoroughly organized the Church of Finland.

The Lutheran Reformation was more conservative here than in any other country. In 1869 the Church was disestablished as a State Institution. The Office of Bishop has been retained but the actual succession is broken, and the Russian Government, ruling the country from 1809 to 1917, refused to allow the succession to be renewed through the Church of Sweden.

Of the present population of Finland (3,300,000), about 2,167,000 are real Finns of the Turanian stock; 339,000 are Swedes; and the rest Russians, Germans and Lapps.

According to the census of 1910, about 126,000 persons born in Finland had settled in America. The present number of foreign and native-born Finns is over 300,000. The great oppressions in their homeland have made them affiliate with the more radical elements of our population, but during the late war they proved their loyalty both by words and deeds.

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They are mainly engaged in our mining and lumbering districts in the Middle West. There are numbers in New England and California. Some have taken over abandoned farms in the East and made a success of them. They are also considered to be among the best workers in our shipyards.

Unchurched Finns should be approached in the same way as Danes, Norwegians and Swedes. The older ones should be impressed by strong statements that we want our country to be Christian, and, therefore, feel in duty bound to do what can be done in order to induce all to become members of the Church, and thus help to keep up our Christian traditions. Persistent efforts should be made among the children and younger people.

Esths.—The Esths or Esthonians, of whom there are a comparatively small number in America, are closely related to the Finns, racially and historically. Their homeland is just across the Gulf of Finland from Finland proper, and is bordered on the south by Latvia.

GERMANS

In the past two years there has been a growing tendency to alter the connotation of the word "German." During the period of growing Prussian ascendancy all Teutons and semi-Teutons, such as the Saxons, were content to be classed in the same category as the Prussians. Now, in America especially, many of Teutonic ancestry gain satisfaction from recalling that their ancestors came to America before the formation of the German Empire.

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Next to the British Empire immigrants from what were known necessarily as the German States, the German Federations and the German Empire, have made far the largest contribution to our population, amounting in all to about 30,000,000.

Early Settlement.—The eyes of Germany were first turned to America by Penn's contact with the Pietists of Frankfort-on-Main in 1677. Six years later, in 1683, the first group came to Philadelphia.

In 1709, thirteen thousand fled from the Palatinate and, by way of London, finally settled in New York and the Carolinas. Many migrations followed from among those seeking freedom to worship according to the dictates of their conscience. By the time of our Revolution, in which they took their full share, the German immigration had numbered about 220,000. The immigration of those seeking freedom in worship prevailed until about 1820. At this date, the spirit of restlessness which was creeping into the social life of Germany began to send many voluntary and involuntary exiles to our shores. The social suppressions, especially of the students, in 1820 and the revolution of 1832 sent large numbers.

Thus far the German immigrant was drawn from among those who found conditions intolerable at home. He came with a willingness to be merged into the life of the country of his adoption. It is true that the genius for bungling which has so often been evident in our social and religious attitude towards the foreign-born encouraged—in fact, enforced—segregation and perpetuation of speech and customs. At the same time, however, whenever opportunity was af-

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forded, the Germans thoroughly identified themselves with the ideals of America.

Differences in Ideals of Later Immigrants.—The exiles of 1832 came with the idea of perpetuating Germany in America. They hoped "to establish in one of the American territories an essentially German state as a refuge for those who have found conditions in Germany intolerable." St. Louis received the remnants of such a colony that had disintegrated on the way. Abortive efforts were made thus to colonize Wisconsin and Arkansas. When Texas was ceded to the Union several thousand were sent to that state.

It was not until after the revolution of 1848 that retention of German language and national ideas were made part of the program of the German immigrants. An effort was being made in Wisconsin to supplant English as the official language and to initiate a movement which would extend the sway of German influence throughout the world. The plan of a World Dominion of German ideals, with America as the center, gradually grew dimmer and at last was replaced by the "Great Vision." The advent of Bismarck and the development of the *Kultur politik* unfolded the vision of a world-embracing German Empire. The immigrant from Germany henceforth differed. The older immigrant, while loving and desiring to retain his German traditions, was filled with bitter memories of his native land in which he had suffered through religious prosecutions and the tyranny of petty princes. But the large numbers who began to come in the '70s and assumed such great proportions in the '80s were moved by another motive. They were no longer seek-

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ers after religious or political freedom. The Fatherland again became the centre of hope, while commercial opportunity and material benefit were the motives which brought them to America. They were taught that the day of Teutonic ascendancy was at hand. Every immigrant in America was viewed as an asset in the new plan. Disloyalty to the land of their sojourn was not expected, but a double standard of loyalty was aimed at. The creation of an "Educational Alliance for the Preservation of German Culture in Foreign Lands" in 1881 was a necessary part of the program. The Pan-German Alliance followed; and later the Navy League and the National Alliance.

Contributions to America.—As we have said, most of the early immigrants from Germany came to America to share a broader life. They had left behind them the loyalty to their native land. They endeavored to fit into the community. The so-called "Pennsylvania Dutch" dialect is a pathetic evidence of an effort to blend inheritance with environment. The exigencies of life in an unformed state arrested their development. Where personal contact with the dominant race was established, the German immigrants contributed largely to the national life. They were conspicuous in all our wars. A long line of public servants of German birth or descent extends from Michael Hillagras, first Treasurer of the Continental Congress, through Carl Schurz to the present day. On the other hand, where they have been segregated, they have lost their touch with the vital forces of the world. Thus it was that they offered a fruitful field for pacifist doctrines during the late War.

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Our Responsibility.—In regard to the later immigrants, their maintenance of selfish ideals was a still more serious matter. One often wonders, however, what would have been the effect if the propaganda of the German Alliances had been met by a propaganda for friendship on the part of the established citizenship of America.

There must be an enlightened sense of responsibility both ecclesiastically and personally among Christian people, which will lead us to wean by love and fellowship in Christ these fellow-citizens who have in many cases been deprived of the true American perspective. There is at the present time no evidence of a foreign peril arising from this racial group, but there is abundant evidence of lack of cooperation.

They can be greatly aided by us if our approach to them is based upon the presumption that they are loyal members of the body politic and as such are to be welcomed into the Household of Faith. While there are but few special instances of efforts of our Church to reach those of German birth or descent, many of our parishes contain members of this race.

FRENCH, FRENCH-CANADIANS, DUTCH, BELGIAN, SWISS

Little need be said here of our approach to these groups of immigrants.

A French colony is found in many of our larger cities. In New York and in Philadelphia small special missions for the French are maintained by our Church. A large percentage is of Huguenot origin and is naturally affiliated with various Protestant bodies,

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especially the Presbyterian, Reformed and Congregational Churches. In Louisiana and parts adjacent the problem of approach has been solved by the experience of years and because of its local nature needs no special consideration.

The French-Canadian immigration is mostly local to the States bordering Eastern Canada, and indeed can hardly be called a "foreign-born" element. Our parishes often do and should reach those who have lapsed from the Roman Catholic Church.

Dutch colonies were established along the banks of the Hudson and Delaware rivers soon after the settlement of this country. Their contribution to the early history of the city of New York is known to all. The Dutch immigrant has found in America organizations both social and religious that trace their origin to the influence of his nation. He is never really a stranger and is naturally absorbed.

Immigration from Belgium has never assumed large proportions. There are a few communities in the Middle West largely composed of Belgians. To a great extent, their spiritual needs have been fully met by the Roman Catholic and Old Catholic Churches.

The Swiss also need for the purpose of our studies but a passing reference.

OUR OWN CHURCH PEOPLE FROM OVERSEAS (English, Welsh, Scotch, Irish)

In our endeavor to find and do our duty as Churchmen towards the various races among us, we must at the same time be on our guard lest we lose sight of

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our own Church people who come from the British Isles. Our danger in respect to them is to take too much for granted, forgetting that migration is apt to change the centre of gravity of their religious life and cause them to lapse. This in fact has happened to many who were once loyal to the Church. Of such cases, and they are far more numerous than is often realized, we might say that since they have been false to their heritage they are unworthy to receive sympathetic consideration. This verdict would be most unfair unless we, who love our Church, had done all we could to prevent the calamity. Often Anglican immigrants are misinformed and do not even realize that our Episcopal Church is their own Church. Again, we are apt to forget that the shock of breaking suddenly loose from one social order and the slow, sometimes difficult process of adapting oneself to another in a new land involve changes affecting the depths of men's souls—changes that abruptly metamorphose a responsible citizen, for a time, into a sojourner in the wilderness of life.

Our duty is plain. The Church as guardian should see that the newcomer does not become disappointed, lonely, a prey to temptations, and ultimately lost. She should be his life and guide. This fact points to the need of a thorough understanding and a whole-hearted cooperation throughout the whole Anglican Communion in respect to those who move from one part to another. It is hoped that some plan to accomplish this may be put into operation. At the docks in the ports of entry, in the different spheres of our daily life, in the parish, we should be constantly on the look-

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out for these newcomers, and lose no time in ascertaining to what religious bodies they belong. And if they are found to be of our Church, it is our personal responsibility to see that they remain so.

Our Racial Studies have covered all save a few small groups of the many races that have come to us from Christian lands. All these, counting the first and second generations, make up more than one-third of the kaleidoscopic population of the United States.

Before ending this variegated part of our subject, brief mention will be made of the races among us from the heathen countries of the Orient. In those lands, Christian missionaries have laid the foundations of a newer and brighter hope; meanwhile great Buddhist temples are springing up on our own western coasts.

JAPANESE

There are over 120,000 Japanese in the United States. The majority of them are on the Pacific coast where they have made remarkable progress in agricultural pursuits. There the Church has a distinct local missionary problem, and as it is local it need not be treated in these studies, yet the support of the whole Church is needed. Elsewhere, especially in the northeast, the Japanese are found in small groups or as scattered individuals. New York State has the largest number outside of the Far West—some 2,000. There are a number of brilliant Japanese students in our colleges. The larger portion of the Japanese in the East are domestic servants, clerks and merchants. They are found in various businesses, professions and

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trades. In the Far West the Japanese keep to themselves; elsewhere they fraternize more with Americans. Everywhere their children, who, unlike their parents, are by right of birth American citizens, attend our public and private schools and speak English outside the family circle exclusively and consider themselves thoroughly American.

The remarkable progress of the Empire of Japan in modern times is too well known for comment. Because of this progress the Japanese are proud of their nation and do not feel themselves our inferiors. We must beware lest our conduct towards them helps to make real a situation which now exists only in sensational headlines.

KOREANS, HINDUS

Of the 1,500 Koreans here, their little colonies need the touch of American encouragement. The several thousand Hindus are in California only, so far as can be learned.

CHINESE

The Chinese, of whom there are some 75,000 in America (there were more than twice that number a few years ago), are found in various parts of the country, especially in our largest cities. There are several classes—the laundrymen, coolies from South China, roughly called Cantonese; the agriculturists, mostly in the West; domestic servants; an increasing number of merchants in the so-called Chinese quarters of our great cities; many restaurant and small shop-

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keepers catering to American trade; and the bigger merchants and importers. They are well organized into business and benefit associations and have a number of newspapers. They are intensely interested in the progress of their native land. There are also a large number of students, who are picked men and women.

The Chinese have been made the butt of ridicule by Americans, and they neither like it nor deserve it. Their seeming stolidity and reserve is not natural but the result of our treatment of them.

Moreover, our fiction and movie scenario writers have sadly hurt the Chinese reputation by their horrid portrayal of underground villainies which do not exist in fact.

Dr. W. H. Jeffreys, our City Missionary in Philadelphia, and for thirteen years medical missionary in China, writes the following:

"My own impression of the Chinese is that they are the most lovable race that I have ever lived among, and, for the most part, they are extremely simple, natural human beings, with some fine, and many, virtues; that they make just about the most wonderful Christians in the world, some of them; that they make splendid friends; that they are intensely interesting; in other words, they are just men.

"I am asked what the Church can do for the Chinese in this country, religiously and socially. Religiously, we can show them our Lord and tell them about His Kingdom. Socially, we can treat them like human beings,—neither ridicule, nor flatter, nor spoil; but mightily befriend them."

Where there exist meeting places to which the Chinese are regularly wont to congregate from the

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surrounding cities and towns, our parishes nearest such central meeting places have a great opportunity to get into effective touch with the whole wide-spread group.

Reading List XI

SCANDINAVIANS

****NEIGHBORS**, Chap. V. ****FOR.-BORN AM.**, 50-59. ****OLD WORLD**, 221. (See App. B.)

SCANDINAVIA AND THE SCANDINAVIANS. Henry G. Leach. Albert Bonnier Pub. Co., N. Y. \$2.00.

SCANDINAVIANS AS A SOCIAL FORCE IN AMERICA. Dr. A. O. Fonkalsrud. Heiberg Printing, Brooklyn, N. Y. \$1.00.

THE NATIONAL CHURCH OF SWEDEN. Bishop John Wordsworth, D.D. Morehouse Pub. Co. Milwaukee, Wis. 1911. \$2.00.

Fiction:

There are many fine works translated into English, e.g., **THE ADVENTURES OF NILS**, and other works, Selma Lagerloff. **THE SURGEON'S STORIES**, Lakarias Jopelius. **ARNE**, B. Björnson. **PELLE, THE CONQUEROR**; **GROWTH OF THE SOIL**, Knut Hamsun. **FAIRY TALES**, Hans Andersen. **THE FAMILY AT GILJE**, Jonas Lie. **THE BRAND**, Ibsen.

Booklets:

THE CHURCH OF DENMARK AND THE ANGLICAN COMMUNION. R. Andersen, Brooklyn, N. Y. By a pastor of the Church of Denmark. Ed. Div. No. 1523. 15c.

NORWEGIAN AND ENGLISH CHURCHES; PAST AND PRESENT RELATIONS. A. N. Gilbertson, Rector St. Luke's Church, Malden, Mass. Ed. Div. No. 1524. 15c.

THE ANGLICAN COMMUNION AND THE CHURCH OF SWEDEN. J. G. Hammarsköld, Yonkers, N. Y. 15c.

The American-Scandinavian Review. 25 West 45th Street, New York City. Excellent monthly. \$2.00 a year.

The Northman. 227½ Washington Street, Portland, Oregon.

FINNS

FINLAND AND THE FINNS. A. Reade. 1917. Dodd, N. Y. \$2.00.

FINLAND TODAY. G. Renwick. 1911. Scribner, N. Y. \$3.00.

THE FINN IN AMERICA. Van Cleef. *Geographical Review*, Sept., 1918.

Baltics and Orientals

Fiction:

THE KALEVALA. 2 Vols., tr. by J. M. Crawford. 1910. Stewart & Kidd, Cincinnati, Ohio. \$3.00.
The great Finnish epic.

GERMANS

REMINISCENCES. 3 Vols. Carl Schurz. 1908. McClure, N. Y.
THE GERMAN ELEMENT IN THE UNITED STATES. 2 Vols. Albert B. Faust. 1909. \$7.50.

DUTCH

THE AMERICANIZATION OF EDWARD BOK. Autobiography. Scribner's. \$5.00.

JAPANESE

**LEADERSHIP, XVIII. **OLD WORLD, 167.
EVERYDAY JAPAN. Arthur Lloyd. 1911. Cassell. \$2.00.
HANDBOOK OF MODERN JAPAN; SHORT HISTORY OF JAPAN. E. W. Clement. McClurg. \$1.40.
FAITH OF JAPAN. T. Harada. Macmillan, N. Y. 1918. \$1.25.
AMERICAN DEMOCRACY AND ASIATIC CITIZENSHIP. S. L. Gullick. Scribner's, 1918. \$1.75.

A plea for more sympathetic understanding and new immigration laws.

Fiction, etc.:

KAKAO (The Heart of Japan) and JAPANESE FAIRY TALES. Lafcadio Hearn.
WHEN I WAS A BOY IN JAPAN. Sakae Shioya, Lothrop, Boston. \$1.00.
Japan Review. Students of the University of Chicago. Ellis Hall. \$1.50 a year.

KOREANS

Korean Review. 1524 Chestnut Street, Philadelphia, Pa. \$2.00 a year.

CHINESE

**OLD WORLD, 159. **LEADERSHIP, XVII.
CHINA AND THE CHINESE. H. A. Giles. Lamke, N. Y. 1902. \$1.50.

Foreigners or Friends

CHINESE CHARACTERISTICS. A. H. Smith. Revell, N. Y. 1897.
\$2.00.

CHANGING CHINESE. E. A. Ross. Century, N. Y. 1911.
\$2.40.

THE CIVILIZATION OF CHINA. H. A. Giles. 1911. Williams,
London. 75c. Home University Literature Series, Henry
Holt.

CHINESE IMMIGRATION. Mary R. Coolidge.

AMERICAN DEMOCRACY AND ASIATIC CITIZENSHIP. S. L. Gul-
lick. Scribner's, 1918. \$1.75.

Fiction, etc.:

MR. WU, Louise J. Milu. Stokes, N. Y. IN THE CLAWS OF
THE DRAGON, De Morant. Knopf, N. Y.

Chinese Student Monthly. Chinese Student Alliance, 2518
Maryland Ave., Baltimore, Md. \$2.00 a year.

XII

CONSTRUCTIVE IMMIGRANT FORCES

THOSE who seek to establish helpful contact with our neighbors of many races will need to give careful consideration to the various factors which are now employed or which might profitably be utilized in moulding the lives and shaping the ideals of the immigrant and in equipping him for useful citizenship. These agencies fall under three general heads and are treated in the succeeding chapters.

First, and most important, perhaps, are the forces which are organized and directed by the immigrants themselves. The most effective help is self-help. Certainly the efforts initiated by our foreign-born neighbors to fit themselves into the life of their adopted country and to adjust themselves to their new environment must claim our respect and the fullest acceptable measure of our cooperation.

Segregation.—Much has been said about the evils of segregation as it exists among the different immigrant races, of the menace and unnaturalness of the so-called foreign colonies in our cities and country districts, where English is scarcely spoken, where the peculiar customs of the old country are jealously preserved, and American ways are little known or de-

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sired. But we must realize, and common sense will tell us if we but stop to think, that such segregation, for a time at least, is not unnatural or abnormal. Moreover it is only through such segregation that the development of the more newly arrived immigrant becomes possible. Cast into entirely unfamiliar surroundings, wholly ignorant of the language of those about him, the foreigner would otherwise be hopelessly isolated and shoved to the wall before he had a chance to get a start. Moreover, Americans are fundamentally individualistic; neighborhood spirit, especially in our cities, is generally lacking. With most of our immigrants in their home countries there was a common social life in which all shared. We can recognize, too, how natural it is for the stranger in a strange land to seek his living among those whom he understands and who live the kind of life to which he has been accustomed. It would be unreasonable to expect anything else from him until he has time to come into touch and understanding with the new life which borders his neighborhood. It is the continuance of this segregation, of course, which works the harm in that it prevents or retards assimilation. It is here that our efforts must be enlisted. Yet assimilation must not be exacted too quickly or by resort to unnatural means lest we subject our foreign neighbors to the sort of oppression which many of them came here to escape.

It is quite wrong to cry out against the societies and institutions which the immigrants have set up for themselves. Instead we should foster them and assist them that they may the more effectively develop

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their people along the right lines. They offer the immigrant about the only means he has for common expression and healthy activity. The fullest possible cooperation with these agencies would be for us the more sane and useful policy.*

Rich Social Life.—As we have seen in the preceding racial studies almost every race has its organizations of various sorts and kinds, mutual benefit, social, recreational, political, educational, religious. Some embrace the whole community; some are designed to foster factional or Old World sectional differences. Factional strife does much harm, of course, in breaking down the unity of the people, but it does not necessarily retard their Americanization. With some races factional disputes seem to afford one of the chief joys of life, yet rarely interfere with their relations with the Americans outside. Again these many nationalistic societies help to preserve a proper love for the old country and its culture; they support and even initiate movements for political changes in the Old World. These activities and interests do not of themselves necessarily interfere with the Americanization of the members of such organizations. Some of them, indeed, do promulgate anti-American and revolutionary propaganda and should be discouraged, but in the main they are helpful rather than harmful. It is well known that many immigrant organizations played a splendid part during the War, rendering to America and her allies patriotic service of the highest order.

* Cf. "America via the Neighborhood," by John Daniels.

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If we are to establish friendly contact with these organized groups we shall need to exercise the utmost tact and discrimination. Naturally they do not desire our leadership, any more than the individual immigrant desires to be uplifted by our patronizing efforts. As with the individual, so with the organizations or institutions, we should meet them sympathetically, recognizing the good that is in them and cooperating with them in mutual service. There is much that might be done to uphold them in the good they are doing among their own people and to enlist their aid in our own projects for the general public welfare. When we find, as we very often will, serious or silly factional disputes, we need not be discouraged. It would be better frankly to deplore them or to laugh at them. Most of our foreign neighbors have a keen sense of humor and appreciate the foolishness of their wrangling even if they cannot be induced to abandon it. It will often be found that they will cooperate more readily with the native-born Americans than with each other.

The Foreign Language Church.—Usually the most effective centres of community life among immigrant races are the churches. The clergy are the natural leaders. One needs but to witness their loyalty to their local church to realize how large an element it plays in their daily life. Educational societies, parish schools, parochial guilds, social clubs, mutual benefit associations and the like grow up under the leadership of the Church. The celebration of national religious festivals furnish important events of the year. It is through these churches that the precious recol-

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lections of childhood are renewed and kept alive in the midst of a strange and perhaps uncongenial environment.

The delicate task of using for moral, spiritual, and even social regeneration these high-born religious institutions involves the whole problem of assisting the stranger to a more vital spiritual life. Further treatment of this is given in a later chapter. It must be understood that the foreigner's religious heritage is to him a precious possession. Any program of activity on our part which would cast discredit upon his ancestral religion would work injury. Interest in this heritage and Christian sympathy with his efforts to preserve it would be more helpful.

Industrial Life and Protection.—The desire to make money plays so important a part in drawing immigrants to America that we should not be surprised to find great interest attaching itself to the way foreigners can secure jobs and better wages. The padrone system by which foreigners brought their fellow countrymen to America and hired them out in gangs has been in part destroyed. But the general helplessness of the newcomer makes it almost inevitable that some of his fellow countrymen should help him to secure employment. The abuses which are thus made possible, however, are very great.

The influence of labor unions upon the immigrant has already been considered. Although most of the recent arrivals belong to the unorganized, unskilled laboring class, the policies, disputes and progress of union labor are constantly reflected in their life. Where foreign speaking "locals" exist, as in the min-

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ing regions, or predominantly foreign speaking unions, as in the clothing industry, and in certain radical groups, there is actually a labor movement under immediate foreign leadership.

Where foreigners have felt the pressure of rapid, perilous life, they have organized into mutual benefit societies and insurance brotherhoods for the purpose of protecting themselves against illness, accident and the pauper's grave. These associations flourish in almost every foreign colony. They are usually connected with some church or national organization maintained on racial lines. Their membership numbers from twenty-five to many thousands. Some are well established institutions, while others less substantial are very uncertain in the help which they are able to give. As a factor, however, in the foreigner's life, taking much of his money and interest, these benefit organizations are to be studied carefully.

Recreational Activities.—Our foreign neighbors have not waited for us to amuse them. In their saloons, coffee houses, dance halls and movies, and in their own social clubs, they have tried to relieve the monotony of their life.

Relaxation Must Follow Work.—What is more natural than that they should seek recreation among their own kind? The Christian community can help improve these recreational agencies. They are not to be ruthlessly destroyed. The need for amusement will draw many foreigners into our settlements and parish houses where they come under the wholesome influence of American ideals. Yet in some respects the natural and spontaneous social life of the old-world

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colony, existing as it does outside of the circle of our own social contacts, is something that we must help from within. Our foreign neighbors are deeply devoted to their own amusements and often see, as might be expected, only the worst side of our commercialized American methods of entertainment.

Singing societies, dramatic clubs, athletic and gymnastic societies, such as flourish among the Bohemians, Hungarians, Slovaks, Greeks, Germans, Scandinavians and others, have a far greater appeal for the foreigner than our well-intended but rather condescending provision for their recreation. We should seek to use and guide these good movements, not to supplant them. To reproduce them for our American-born people would not be unwise.

Nationalistic Associations.—When immigrants from Bohemia, Armenia, Finland, Lithuania, Poland, "enslaved" Greece and other regions, found refuge in America from the political oppression to which they had been subjected, there was a natural impulse to unite themselves in associations for the liberation of their homelands. In consequence many of the new national revolutionary movements of the old world have been initiated and guided by members of the foreign colonies here in America, where zealots have planned to carry American ideals of freedom back to their own unhappy countries. This is not an un-American spirit, but partly the result of having caught here a new vision of liberty. The Polish National Alliance, the Bohemian National Alliance, are examples of some of the many organizations that have been thus created. Almost every downtrodden peo-

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ple in Europe is represented and many varieties of political thought. The War and the resulting expressed policy of self-determination have brought into being many new nationalistic societies which have found in our freedom of speech and assembly congenial surroundings in which to plan for the rebirth of their native country. This new hope for the liberation of their homeland has created intense interest among many who before scarcely regarded themselves as nationals.

These associations usually have some connection with insurance brotherhoods or the churches. Frequently they carry on educational work to preserve and develop in the younger generation the knowledge and love for the culture of the old country. Few of these societies are anti-American or oppose the development of loyal citizenship. On the contrary, they prize highly the educational advantages that are found here and in many instances have adopted Americanization programs of their own.

The wide reach, the universal appeal and the lofty motive of these political societies, in spite of certain incidental features of an undesirable nature, make it necessary to take full account of their worth. Sympathy with what is good in their national hopes and the clear manifestation of the true character of our American ideals (so often corrupted in their eyes by our bad practices) will do much to "Americanize" these organizations and guide into right channels their efforts to relieve their unfortunate brethren abroad. "Hyphenism" is a charge often unjustly brought against many loyal Americans of foreign origin who

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cannot and should not forget the sufferings of their brothers in the homeland. Similar aspersions are often directed against citizens of foreign countries who are here simply that they may learn of our institutions and return to free their own people.

There is danger that these political societies may acquire a false notion of what America stands for. It is our own unfriendliness and lack of interest toward the foreigner which is the root of this danger. Recognition of the celebrations by which such societies observe the more important holidays of their fatherland would do much to counteract the danger. (See Appendix F.) Again, such societies would appreciate being invited to participate in the celebration of the national days of their adopted country.

Banks and Steamship Companies.—The foreigner who comes to America to make money will often be distrustful of American banking institutions, while placing implicit confidence in some person of his own nationality who carries on a private bank. The great numbers of these private banks and their notoriously unreliable character is a deplorable feature of most foreign colonies. Even under state regulation proper care is not taken to see that the ignorant workman is protected against exploitation. Steamship agencies placed in the hands of unscrupulous lawyers or shopkeepers engage in the same corrupt practices. While many so engaged are honest and capable, others are notoriously dishonest. The American community should encourage the foreigner to place his money in thoroughly responsible institutions where no unfair advantage will be taken of his ignorance or patriotism.

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and sound legislation should be sought for the safeguarding of his savings and for the sure conveyance of the funds he wishes to send to his people in the old country. Our imperfect Postal Savings Banks seem to be more comprehensible to the foreigner than our ordinary banks because of his familiarity with the Postal Savings System of his native home.

Foreign Language Press.—There are about 1,200 foreign language newspapers in America. Six hundred of these are in German, and the rest represent forty other immigrant nationalities. One hundred and thirty of these are daily papers. Altogether they reach about nine million subscribers.

This is a force to be reckoned with. The menace to national security, language homogeneity and naturalization in the propaganda of these papers, keeping open the channel of life with the old country, has been much emphasized. On the other hand we must not overlook the invaluable service which they render, and their influence upon the work of Americanization. For the non-English speaking foreigner they represent the chief avenue through which he may learn about opportunities for employment and about American life and institutions. The man with imperfect English finds these publications of great value as providing the written language through which he may acquaint himself with difficult political and religious questions that arise. Practically all the foreign papers are loyal to America, although they may have shown some prejudice in their treatment of certain European questions. The dangers of the foreign press have never materialized; and their peculiar use-

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fulness has been much neglected. Any program for helping the foreign-born must give full recognition to the influence of the racial press.

Leadership.—Organizations require leadership. The men who head these various foreign societies are usually outstanding men in their own community, although to the casual observer they may appear to be only carpenters, section bosses or storekeepers. Frequently they are men who were of considerable consequence in their homeland as lawyers, bankers, journalists or clergymen. Oftentimes they are those who have had the advantage of an earlier arrival. They have "learned the ropes" and thus are able to help their more ignorant brothers. Success in business, political genius or personal magnetism are also elements which constitute the title to leadership among the foreign-born as elsewhere. When the foreigner or his child becomes so "Americanized," however, that he scorns the colony and avoids his former associations, estimable though he may be as an American citizen, he loses influence with his own people. In seeking for leaders in a foreign colony we should look for the men who command the respect and confidence of the people of their own race although these may not be readily distinguished from the others. The rising generation of American-born children of the immigrant should furnish the best material for the leadership that is to influence the development of the colony since this younger stock will possess sympathy both with the old and the new life.

The utilization of this immigrant leadership and of immigrant organizations will be essential to the

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success of any constructive plan for the assimilation of the foreigner. The first task is to study his colony. When the social forces have been measured and the leaders recognized, then one will be in a position to utilize them for their own help, always being careful to substitute cooperation for everything that savors of patronizing attempts to "uplift."

Reading List XII

**LEADERSHIP OF THE NEW AMERICA. (See App. B.)

**OLD WORLD TRAITS TRANSPLANTED, VI-IX. (See App. B.)

**AMERICA VIA THE NEIGHBORHOOD. John Daniels. 1920. Harper's, N. Y. Am. Studies. Carnegie Corp. \$2.50.

One of the books all should read.

A STAKE IN THE LAND. Peter A. Speck. 1921. Harper's, N. Y. Am. Studies. Carnegie Corp. \$2.50.

Rural conditions, organization and possibilities of immigrants.

THE IMMIGRANT PRESS AND ITS CONTROL. Robert E. Park. 1921. Harper's, N. Y. Am. Studies. Carnegie Corp. \$2.50.

Booklets:

WHAT WE MAY LEARN FROM OUR NEW NEIGHBORS. Wm. J. Sly. Am. Baptist Publication Society, Philadelphia. 2c.

XIII

COOPERATION WITH COMMUNITY FORCES

THERE has been marked growth of interest in the problem of the foreign-born particularly since the end of the War. This has led to the organization of a wide variety of activities in behalf of what is called "Americanization," some of which were wisely conceived and are proving their effectiveness while others are less deserving of confidence or support. Most of these undertakings are of a purely secular character, and although they justly enlist the service and claim the support of many who are Church people, they have no relation to Church authority or organization. It may well be that their work is more effective by reason of that fact. Those who love their Church should find satisfaction in observing that large numbers of Christian people are sharing in these patriotic and humanitarian activities in direct response to the Church's teaching and a religious incentive. There are many things to be done for our foreign-born neighbors which can best be done through and by the parish itself. But there are other things, however, which can best be done by these secular and interdenominational organizations. The peculiar needs and conditions of each community must be carefully studied, and wherever the secular or un-

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denominational agencies offer practical approach to the problem, as will frequently be the case, the fullest measure of cooperation should be given them. This cooperation is an essential and appropriate part of the Church's program, which urges upon the individual Churchman the honest recognition of his own individual responsibility as well as the Church's collective obligation in the foreign-born problem.

National, State and Local Agencies.—The Federal government, through the Departments of Labor and of the Interior, has carefully-defined programs for effecting the education and naturalization of the foreign-born; and many states have recognized their responsibility by making special provision for night schools, factory schools and home classes. Particular interest attaches to the appointing of trained Americanization directors and general committees through whom the community activities may be coordinated. In some cities central committees have been formed which serve as a clearing house for these activities. Where this has not been done, every effort should be made to establish some common meeting-place where representatives of such activities may come together for mutual counsel and the exchange of ideas and experience. This would do much to insure the effectiveness of the community program and prevent the waste and confusion of needless duplication.

Industry.—The industrial life of the foreign-born occupies so prominent a place in their horizon that it must be a prime concern of those who would help them. Instances will be found where the immigrant is the victim of gross exploitation; in other cases he

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has been made the prey of dangerous and un-American propaganda. Both of these evils arise from conditions under which he works. Some Churchmen are employers; others are employees. In either capacity they have the opportunity to practice and to emphasize the American traditions of fair play. If Churchmen will meet as groups to discuss the responsibilities here involved, and the business difficulties which they face in common with their foreign neighbors, and will go forth determined to see justice and fairness prevail, they will find a fertile field in which to work. The labor unions which already command the interest of many foreign-born might well be used as the point of contact. A definite effort to teach the foreign worker something of the history and ideals of America through the labor organizations, if carried out in a spirit, not of hostility, but of sympathy, will supply to the discontented something better and wiser than revolutionary schemes for the solution of his economic problems. The local shop committees, where they are organized, are also capable of effective service in this connection.

Talking must be followed up with convincing deeds. A plea for an understanding love of America and its institutions, addressed by us to the foreigner, must be brought home through a determined effort on our part to remedy the un-American conditions of work and living which exist in the neglected "foreign quarters" of our cities and our dirty, and unsanitary manufacturing towns. Most unrest among foreigners dates from some specific instance of injustice. Considerateness and justice supply the only antidote.

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As one promising element in the solution of the industrial difficulties in which the foreigner as a laborer finds himself involved we have a recent development designated as "welfare work." On the recreational side it includes ball teams, athletic contests and dances. When the foreign-born and natives, the employer and employee can meet together for play many old barriers and prejudices are bound to be swept away. On the educational side this work, through lectures and factory schools and similar instructional advantages, is increasing rapidly in its effectiveness. A comparison of the factory school with the night school shows that the former is much more valuable and more attractive in that it takes men in larger numbers and at a time when they are less tired in body. And the factory school demonstrates the practical value of education by linking it with enlarged earning capacity.*

The Public School.—The most effective agency for preserving and teaching American ideals is the public school. It reaches the child of the foreign-born at his most impressionable age. Church people can render valuable service by helping to extend the usefulness of the public school along this line. Both as taxpayers and as the parents of children who are associated with those of foreign extraction in the school room, they should be interested. They owe it to the community in which their children must live that this common servant of the community provides for all alike the opportunity to attain to an intelligent

* Note: Methods of conducting factory schools are described in "Community Americanization," Chap. III, p. 38.

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American citizenship. The dangerous breach between foreign-born parents and their native-born child is one of the alarming features of our problem. No effort should be spared, therefore, to bring the parents of these children into close touch with the school. Parent-teachers' associations sometimes find it difficult to reach the parents of the foreign children, but when a special effort is made to encourage and cultivate their interest in the school which their children attend good results are sure to follow. The Jewish parent-teacher committees and the Polish parent-teacher committees in New York and Buffalo have demonstrated this.

The night school as a means of reaching the adult foreigner has been rather inadequate, although the quality of the work done is very good. The factory school mentioned above has a wider opportunity. Continuation schools are provided by law in New York and elsewhere for minors of sixteen to twenty-one who are deficient in common school education. Every effort should be made to see that the requirements of the law are maintained in every community where there are illiterate or poorly schooled foreigners. The system of instructing small groups* of women in their homes so successfully adopted in California should be extended.

In many states, notably in New York and Massachusetts, the law requires that where twenty or more people apply for a night school in the common branches of instruction the local school board must

* Consult: "State Americanization" Bulletin, 1919, No. 77, Department of the Interior.

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make proper provision for its establishment. This should be used to further educational work among the foreign-born. It is possible that if classes of a requisite number were gathered in parish houses or other public places, the state or local board would supply the necessary teaching. This offers to a parochial committee opportunity to institute effective educational work.

Vacation Schools.—The great value of the Daily Vacation Bible Schools and similar vacation activities is slowly gaining wider recognition. They serve to keep the children off the streets in the heat of the day and provide wholesome instruction. Such activities suggest one of the first steps which might be taken by Church people in the average immigrant community. The Department of Religious Education, with the cooperation of the Division for Foreign-Born Americans, has developed a specially adapted program of vacation work which may be had upon application to the Church Missions House.

The Library.—The ordinary public libraries are little used by the foreign-born. Where books of special interest, however, written in their native language and dealing with subjects of particular national appeal, are made available, the library can begin to function as an effective educational agency. The American Library Association, together with the Immigrant Publication Society, seek to encourage the libraries in this work.* If libraries could be used as meeting places for foreign clubs the natural feel-

* Consult the Immigrant Publication Society, 241 Fifth Ave., New York City.

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ing of shyness would be broken down and the way would be opened for the wider use of the library privileges. Again, many homes can be reached through the children who are sent to the library by the public school. Sometimes men taking out first papers in their application for citizenship are directed to pursue a course of reading in the public library. All these points of contact enable the librarian to be of important personal service to many foreign homes; and too much attention, therefore, cannot be given to the local library to make sure that it meets effectively the opportunities thus presented.

The Y.W.C.A., Y.M.C.A., Etc.—In addition to bringing people of foreign extraction into the regular work of the Y.W.C.A. and Y.M.C.A. these organizations are developing programs to meet the special needs of foreign colonies. The International Institutes through which the Y.W.C.A. seeks to help girls and women to healthy social life along lines best adapted to their national customs is paralleled in the Y.M.C.A. by their industrial classes for boys and their work in factories among men. The Boy Scouts, Girl Scouts, Camp Fire Girls are other nation-wide organizations admirably adapted to interpret America to the youth of foreign parentage. The endeavors of these helpful agencies can be greatly strengthened if the Church people will give them the interested support which they need, and urge them to extend their membership to the boys and girls of foreign extraction.

Clubs and Settlements.—Chief among the helpful Americanizing institutions are the settlements. For many years they have spread a real American spirit

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in the foreign quarters of our large cities. They are most effective in reaching the children and have accomplished much for the mothers. Their work has been helpfully imitated by many down-town churches whose parish houses have become social settlements. There is much that Church people can contribute, both as individuals and as parishes, to the strengthening of the manifold works of these "neighborhood houses."

The Traveler's Aid Society, Legal Aid Societies, Building and Loan Associations, various patriotic societies, Boards of Trade or Chambers of Commerce, the Rotary and Kewanis Clubs—all are concerned with some phase of the foreigner's life among us. The intelligence and influence of the powerful membership of these organizations should be enlisted in behalf of, and the advantages of their work made available to, the stranger within our gates.

Hospitals and Clinics.—Many of our immigrants come from countries where modern ideas of sanitation and medical care are quite unknown. They are distrustful of our American interest in their bodily health. The midwife and quack medicines are their natural resort. Americanization may well involve the teaching of more scientific and effective methods of treating illness. Their native prejudice must be overcome through personal explanation of the way to secure the benefits of our hospital and clinic system. This practical service, tactfully rendered, will bring to the distressed immigrant in the hour of his need one of the most practical illustrations of the Amer-

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ican spirit. Hospitals, clinics, and visiting nurses are needed even in relatively small foreign colonies.

Naturalization.—The astonishing number of foreigners who fail to become citizens presents a serious problem. It is due in part to the difficulties which they encounter in the legal process, and in part to our indifference. We have not shown them that citizenship is a thing to be desired.

Attention has frequently been called to the wholly inadequate facilities for handling the naturalization of aliens and to the lack of dignity and impressiveness in the formalities with which they are admitted to the rights and responsibilities of citizenship. This is particularly true of the large cities. Conditions in the naturalization courts have grown steadily worse. Since the War applicants have come forward in such increased numbers that scores have to be turned away every day, after standing in line perhaps for hours, with instructions to return at some later time. A second and third disappointment, with the attending loss of time from their work, causes many to give up in despair. And their experience deters their friends from the attempt to secure naturalization. This same overcrowded condition deprives the administration of the oath of citizenship of the solemnity with which it should be attended and militates against any proper recognition of what American citizenship involves. Public sentiment should be aroused to secure more fitting and adequate provision for the reception of these citizens of foreign birth.

There is need, too, that more sympathetic consideration be given to the preparatory steps. The teaching

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of the English language, history, and the principles of government are the most important requirements. (The legal process of naturalization and its requirements are described in Appendix D.) Methods of teaching English can be learned from any of a number of useful handbooks. (Some of these are listed in Appendix C. Elementary books in civics are also given there.) But the strenuous work of seeking for the unnaturalized aliens, urging them to take out their first papers or to prepare for their second papers, the establishment of regular times and places at which the needed instruction can be given—all this is a work which must rest upon the shoulders of the public-spirited citizen in every community. Whether with the Chamber of Commerce, the factory, or the parish as a unit, this work must be pressed faithfully and intelligently. Added dignity might be given the naturalization proceedings by holding appropriate ceremonies annually on July 4th for all who were naturalized during the preceding year.

Many of those foreigners who have their citizenship papers are quite unqualified to exercise their right to vote, either because they have been isolated from American life and its problems or because they have come under the control of some unscrupulous politician. To rectify this condition, non-partisan committees should be formed to encourage interest in political questions among the new voters to the end that American institutions may be seen in their true perspective.

In all this work emphasis should be placed on cooperation with the foreign-born with full recognition

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that from their standpoint and so far as their knowledge permits, many of them are trying to better the condition of their compatriots. This can be made effective by inviting representative foreign-born Americans into our community councils, by seeking their advice and help in undertakings for which they may be distinctly fitted. No general community committee should be regarded as completely representative until leaders of the immigrant Churches and societies and the editors of the foreign-language papers are included.

Personal Work.—Organizations are given an extensive place in the treatment of community forces, and rightly so, because they may be taken to represent the best thought and effort of public-spirited citizens directed toward community betterment. But the work of organizations can never be made an adequate substitute for personal service. The concerted efforts of efficient societies may accomplish much, but the greatest power for good among the foreign-born is the friendship of a loyal American. Personal neighborliness solves many problems, teaches many lessons, and encourages many good endeavors that would be futile to any other agency.

Reading List XIII

****IMMIGRATION HEALTH AND THE COMMUNITY.** Grace Abbott.
(See List II.)

****AMERICA VIA THE NEIGHBORHOOD.** (See List XII.)

****THE PROBLEM OF AMERICANIZATION.** Peter Roberts. 1920.
(See List IV.)

Detailed advice on what to do and how to do it.

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*SUMMARY. Allen T. Burns, Director Americanization Studies. 1921. Harper, N. Y. Am. Studies. Carnegie Corp. \$2.50. (In preparation.)

Will be most valuable.

SCHOOLING OF THE IMMIGRANT. Frank V. Thompson. 1920. Harper, N. Y. Am. Studies. Carnegie Corp. \$2.50.

THE IMMIGRANT'S DAY IN COURT. Kate H. Claghorn. 1921. Harper, N. Y. Am. Studies. Carnegie Corp. \$2.50.

USE YOUR GOVERNMENT. (See List IV.)

NATIONAL COSTUMES. (See List VII.)

Booklets, etc.:

**COMMUNITY AMERICANIZATION. F. C. Butler. Bulletin, 1919. No. 76. Dept. of the Interior. Order from Supt. of Documents, Govt. Printing Office, Washington, D. C. 20c. A splendid handbook.

STATE AMERICANIZATION. F. C. Butler. Bulletin, 1919. No. 77. Do. 5c.

THE PROBLEM OF ADULT EDUCATION IN PASSAIC, NEW JERSEY. Bulletin, 1920. No. 4. Do. 10c.

Many State and City booklets are obtainable and should be ordered from the local authorities. Those of the State of California are especially helpful.

On Library work:

The Immigrant Publication Soc., 241 Fifth Avenue, N. Y., some of whose pamphlets have been listed, will furnish literature and advice on making libraries useful to the foreign-born.

On Boys' work:

THE SCOUTMASTER'S HANDBOOK, B. S. A., 200 Fifth Ave., N. Y.

On Teaching English: (See App. D.)

On Naturalization: (See App. C.) and AMERICANIZATION DICTIONARY (See List IV.)

XIV

THE CHURCH'S TASK

THE Church will have failed in one of its essential functions unless it equips and inspires its constituents to take their full part in every effort which looks to the betterment of the community and the enrichment of our national life. The world would be justified in expecting some larger measure of usefulness from the people of the Church as evidence of those high ideals and that spiritual strength which the Church is designed to supply. Nor is the Church as an organization consistent with its principles and its teaching when it holds itself apart from those common enterprises through which the community seeks self-improvement. As a body, therefore, and as individuals, Church people should find their place in those activities of whatever worthy sort which minister to the needs of our foreign neighbors.

The Church an Essential Factor.—But this does not cover the full measure of the Church's responsibility. After we have gone the entire way in co-operation with secular enterprises and given our liberal degree of support to the numerous existing agencies there still remains, in our duty to the foreign-born, a vitally essential task which cannot be delegated to any one. The Church's part in this, as in many

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other national and community problems, is as distinct and peculiar to itself as the part of the government or the school. Nothing else can take its place. Without its contribution whatever solution of the problem men may devise is bound to be deficient.

The Church is the one institution in America responsible to God and before men for the religious life and nurture of the people and for the manifestation and fulfilment of the divine purpose upon which all our national and social well-being depends. The Church is the organism which furnishes in worship and sacraments the means of approach to God who is the sustaining and directing force of life. Moreover, here in America, unlike most other Christian countries, the government makes no provision for the religious education of its people. It is expected that the organized religious bodies will provide this. Thus the Church is called upon to teach that faith and morality which must always stand as the essential foundation of true learning. And it is this faith and morality which embrace, as their fundamental ideals, the divine valuation of each individual child of God and the sacred responsibilities of brotherhood or mutual service. If the Church would teach, therefore, the Church must serve, through organized and individual effort, all who are in need. To neglect or evade that responsibility or delegate it to the secular agencies would mean the discrediting of its teaching and the denial of the principles upon which it is based.

We believe that the Church is sent forth by Christ on a mission to all humanity without distinction of race or class or geographical divisions. Among our

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foreign-born neighbors who are found now within the bounds of almost every parish there lies an obvious mission field which the Church must cover or be faithless to its task. Unlike the Church's mission abroad, in this "foreign missions at home" the individual parishioner is called to be a missionary each in his own community, a duty which includes every possible form of Christian service.

Religion and the Foreign-born.—For the foreign-born the Church has a heavy responsibility by reason, of the fact, as we have seen in the racial studies, that more than half of our huge foreign population is unchurched, and an even larger proportion of their children are growing up without being brought into touch with any Church whatsoever.

Church work among the foreign-born who are loyal to their Old-World faith must be based upon a realization of the fact that religion is both a conservative and conserving force. Such work is not to be entered upon lightly or without careful preparation. Dealing as it does with deep and sacred emotions and exalted ideals, religion is too delicate a thing to be handled roughly. Religious impulses can be easily disrupted by hostile criticism. Genuine sympathy and an understanding heart are essential in any helpful approach to the religious needs of our foreign neighbors. The tenacity with which Americans cling to their various types of religion should lead us to be very patient with the natural conservatism of the foreigner who often loves not only his particular faith and practice but even the language in which his religion was taught to him. Nor should undue pressure be used

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in seeking some immediate change in his religious convictions. The critical attitude of mind created by the attempt to displace old ideas may be directed against the new faith which he is taught.

Religion is also a conserving force. The moral precepts and Godward aspirations which the immigrant learned in the home country are kept alive by his Church even in a new and strange environment. Foreigners who retain the privileges of their own Church in this country are noted for being more upright, more law abiding, and more responsive to high American ideals than their unchurched brothers.

It is evident, then, that when the immigrant and his family retain their respect and love for the religion of their ancestors it is far better to encourage and cultivate that spirit until they have attained that familiarity with American standards and speech which would enable them to appreciate and prefer our own religious ways. Therefore when we find foreigners in need of religious help our first effort should be to send them back to their own Church and to urge them to be faithful to that Church.

Our Special Responsibility.—Nevertheless among the millions of unchurched immigrants in America there are a large number who cannot be persuaded to return to the Old-World Church. They have become imbued with a spirit of revolt against what they believe to be falsehood and tyranny in the old Church or with the belief that religious freedom in America means the discarding of all religious associations or sheer materialistic indifference. For such our Church

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has a special responsibility. It is our duty to help in whatever way may prove most effective.

The Episcopal Church with her ancient Catholic heritage and with the new life which she received at the Reformation is in a position to comprehend and be comprehensible to both unchurched Roman Catholics and Eastern Orthodox, as well as European Protestants. Our strategic ecclesiastical position imposes upon us a unique responsibility which we cannot ignore. This peculiar responsibility, and the opportunity which goes with it, has been clearly recognized by leaders of all religious denominations in America, and our Church has long been criticized for its slow response to the challenge.

Work of Other Churches.—Mention has been made of the diligent efforts of the missions of the Eastern Churches, the Orthodox and Uniat and also the Hungarian Reformed Church, to hold their own people in America and to keep them in touch with God and right living. The various Lutheran Synods have many churches ministering to Scandinavians and Germans in their native tongue. These, however, have little or no connection with the national Churches in Europe; they are practically American growths. The Roman Catholic Church in America is trying conscientiously to do her whole share in holding faithful the flood of immigrants from Roman Catholic countries. This is seen not only in the many Roman parishes manned by foreign-speaking clergy and sisters but in their ordinary English-speaking parishes, and in many organized activities in behalf of education, social welfare and good citizenship.

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The larger American Protestant Churches have for several years given largely of their devotion and money in the same task. Work among the foreign-born constitutes a definite section of their Home Mission activities. Under their national departmental officers, and with their many foreign-language clergy and lay workers, they have established mission stations and special training schools, welfare activities, etc., etc. In all this work it will be seen that the emphasis is laid upon segregation rather than assimilation; upon special foreign-language missions rather than upon attempts to establish contacts through ordinary parish life. Certainly some work of this nature is essential and unavoidable. It might well be increased. But it is the contact through normal parish life—the neglected way—which holds the key to the adequate solution of the problem; and it is this method which our Church is best fitted to employ.

The Church's National Program.—Until June, 1919, except in its Scandinavian work, our Church had never undertaken in any national way the effort to reach the foreign-born. Spasmodically, here and there, parishes and dioceses had attacked the problem, some with much success, others without. Because there was no general national movement, few of our Church people had recognized the need or opportunity or obligation. Indeed, the efforts of individual clergy have sometimes been balked by lack of interest or by open hostility on the part of the laity. There are also cases where the situation was reversed. Now, since the Church has created its national Division for Work among the Foreign-Born

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Americans, attention has been drawn to the problem and dioceses and parishes are being aroused to action.

General Convention of 1916 ordered that work among the foreign-born be undertaken as a special department of the Church's national mission. The former Board of Missions paved the way by publishing for mission study classes the book "Neighbors." In June, 1919, on the appointment of the board, the present Secretary took up his position as administrative head of the national department. At first this work was called "Christian Americanization," as it was called in the Nation-Wide Campaign survey, but was later changed to the much better title of "Work among Foreign-Born Americans." This work is a Division of the Department of Missions of the Council, and the secretary a regular officer of the Department with office at the Church Missions House. Associated with him are a Field Director and an Assistant Secretary. Acting directly under the Division and giving their whole or part time are recognized specialists on different races. Thus the Church has ready on call for advice, survey or personal direction experts on the Scandinavians, Czechs, Hungarians, Greeks, Russians, Italians and Poles.

Contact is kept up by the officers of the Division with the leading specialists and with the heads of the secular and religious national organizations working among the foreign-born. The result is that important conferences are no longer held, as heretofore was the case, without the Church being represented and the Church is no longer without influence in shaping their policies.

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Although the Foreign-Born Americans Division is a part of the Department of Missions and Church Extension of the Council, it also cooperates closely with the Departments of Religious Education and Social Service, since these parts of Church activity are essential to the service of the foreign-born, and also with the national offices of the Brotherhood of St. Andrew and the Girls' Friendly Society.

The principal objects of the Division are to know the needs and opportunities of the nation-wide field and the best ways of meeting them, to arouse the Church to action, to give advice and personal direction on the starting and conducting of the work, and to provide the needed literature.

Widespread action has been aroused indirectly from the very fact that the Church has undertaken the task nationally. It would be helpful to the whole Church if detailed accounts of all such work could be sent to the Secretary of the Division. Thus the experience of each could be made available for all. All leaders in parishes working or planning to work among the foreign-born should realize that the central office stands ready to furnish expert advice and help in many ways, either through correspondence or by visits of personal representatives.

Diocesan Efforts.—Just as in the Church at large a centering of responsibility was necessary for defining and executing a really comprehensive policy so in each diocese some central and specialized leadership is obviously needed. This may take the form of a special diocesan director such as have been appointed in some dioceses, or of a special department

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of the Social Service Commission as in the Diocese of New York. By such means the specialized work that is required may be initiated, wide-spread interest may be aroused and activities intelligently coordinated and directed. One important diocesan undertaking which can best be developed by a diocesan leader or Commission is the establishment of one or more normal training centers where parish leaders may be gathered for careful instruction and through which opportunity may be provided for specialization on particular local needs. The Social Service Commission of the Diocese of New York, which has created a special committee for work in behalf of the foreign-born, is developing plans for such training centers in which a carefully selected representative of each parish may be equipped to organize and conduct study groups within his parish, using this book as the basis of instruction. It is also intended that these representatives may be equipped to go back into their parishes and interest and organize its resources for the solution of its own particular problems.

Foreign Language Missions.—We have a few, we need more, missions and parishes which minister exclusively to a particular race, partly, at least, in their native language, and with clergy and workers of that particular race or speaking its language. Such missions located in the cities when not parochial should be regarded as the responsibility of all the local parishes and not left, as is often the case, for financial support to a meager appropriation in City or Diocesan Missions budget. Perhaps the most successful foreign-language work is that which is initiated and controlled

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by a particular parish as a parochial mission. In most of these missions there is urgent need for volunteer workers of the right kind which our American parishes could supply. Hunting out and providing opportunity for the training of young men and women of foreign parentage constitutes for such parishes a further task of supreme importance. These may become the best leaders, able to minister equally well in either their own or the English language. They would be the most acceptable leaders that could be provided for the rising generation of foreign parentage, who form such an important part of those who need our service.

Reading List XIV

****NEIGHBORS.** (See App. B.) 1919. Church Missions House. Our Church's Mission Study Book for 1919, written before the establishment of the For.-Born Am. Div. by several authors, to tell what the Church had done and prepare the way for a national program.

****FOREIGN-BORN AMERICANS.** (See App. B.) 1920. Church Missions House.

110 pictures and brief text to stimulate general interest in the problem.

****CHRISTIAN AMERICANIZATION.** Chas. A. Brooks. 1919. Miss. Ed. Movement, N. Y. 40c. and 75c.

A helpful book by the Secretary of City and Foreign Speaking Missions of the Baptist Home Missionary Society.

IMMIGRANT FORCES. Wm. P. Shriver. 1913. Miss. Ed. Movement, N. Y. 50c. and 75c.

Also one of the best general books from a denominational standpoint. By the Director of City and Immigrant Work, Presbyterian Home Board.

The National Catholic War Council Bulletin contains useful material. 347 Madison Avenue, N. Y.

***The Spirit of Missions.** Monthly official magazine of the Presiding Bishop and Council. Publicity Dept., Church Missions House. \$1.00 per annum.

The Secretary for Foreign-Born Americans has a page in each issue which should be consulted by all workers for current progress and announcements. Also articles on the

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subject and new book and pamphlet notices appear. Other periodicals and publications of the Publicity Dept. contain news and notices on the work.

For children:

****MOTHER CHURCH AND THE NEW AMERICANS.** A. H. M. Burrows. 1920. Ed. Div. Church Missions House. No. 3027. 25c.

A short play for children.

ADVENTURES IN FRIENDSHIP. Suggestions for Program Meetings (children or adults), based on **NEIGHBORS**, Ed. Div. No. 3083. 15c.

****JACK-OF-ALL-TRADES.** Margaret T. Applegarth. 1918. Council of Women for Home Missions, N. Y. Order Ed. Div. 35c.

Intended for Sunday School use, younger children, but worth reading by adults. Teachers' Manual and "Take Home Envelope," 10c. each, should be used in class work.

PICTURE SERIES. Everyland Press. Order Ed. Div. Each 15c.

For Sunday School use, pictures of various races. Available folders: Italians, Orientals in the U. S., Mexicans in the U. S., Armenians and Syrians, Children of the City.

XV

THE PARISH PROGRAM

THE task which the Church is called upon to perform in doing her share for God and Country in effectively reaching the foreign-born and their children can never be adequately accomplished by special missions under clergy and lay workers speaking foreign languages, important as such missions are. Even if we could finance them it is obviously impossible to find a supply of such workers sufficient to cover the immense field. Nor is it possible to develop an adequate force of trained workers who shall give their whole time to lead the work in our ordinary parishes. Any parish which can afford one or more such trained paid workers will be able to render effective service. Their presence, however, should not relieve the parishioners of their individual share of the responsibility for their foreign neighbors. Just in so far as each parish does its duty, developing its own volunteer leaders, and utilizing its ordinary resources, will the work be accomplished.

In the Ordinary Parish.—It is for the training of the ordinary parishioner in the ordinary parish that this handbook is primarily designed. With this training the practical method of the task is exceed-

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ingly simple, provided the workers have the essential qualifications. There are two essential qualifications in the man or woman who is to render this kind of service; the right kind of character and the right attitude of mind. Unless a man has the spirit of true humility which will qualify him to make sympathetic contact with his fellowmen in the every-day paths of life, he had best not try to work among the foreign-born. Tact and sympathy imply a willingness to look at things from the other's standpoint. And he may do more harm than good unless he takes pains to acquire by careful study a right point of view. It is necessary to understand our neighbor of foreign race and appreciate his mental outlook if we would be useful to him.

A Practical Program.—Taking the ordinary parish as the normal working unit and utilizing its ordinary resources of strength and organization, the following is suggested as a practical and thoroughly workable plan of action adaptable to almost any parish conditions.

Briefly, the program is to center the leadership upon a few carefully chosen individuals who by making friendly contact with a corresponding number of selected foreign-born neighbors shall together constitute the leaven that shall leaven the whole lump—both the foreign-born group and the people of the parish.

The first and most important step is to discover the proper leader—a wise, alert and sympathetic layman who should be appointed by the rector. This director represents all the organization that is needed. Work-

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ing in full cooperation with the rector he will be able to lay out a plan of action which will utilize the ordinary existing organizations of the parish. It should be his first duty to acquire full knowledge of local conditions. He should see that the needed books and pamphlets (as suggested herein) are made available in the public library or the parish library. Special care should be given to those books which deal with the particular races to be reached. In consultation with the rector he should carefully compile a list of the members of the various parish organizations who are to serve as the all-important points of contact.

To gain a working knowledge of local needs a house-to-house survey would be the one method to avoid. It would be far better to utilize the accessible sources of information such as the local census reports, the school, police and municipal records, factory officials and large employers of labor and the secular agencies already working among the foreign-born. Sometimes the local politicians can supply valuable information. Best of all are the leading foreign-born themselves, but such a source is better left till the points of contact have been established. Where the problem is exceptionally complex the survey blanks provided by the Foreign-Born Americans Division at the Church Mission House will be useful and can be obtained for the asking.

Making the Contact.—In parishes where the foreign-born are few the method is very simple. Here the director should tabulate the families and individuals showing their addresses and any available facts

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which prepare the way for friendly approach. Parish organizations should then assign the right persons to reach these families. After careful preparation under the director these discreet workers should make a sincere effort to become the friends of the families or individuals to whom they are assigned. Men and women, boys and girls, if they are of the right sort, can all share in this work. Those selected should make special study of the race of those whom they are to approach. And they must be constantly reminded of the necessity of guarding against even the suspicion of exploitation, especially of religious exploitation. The cooperating organizations should be ever on the alert for opportunities to bring the people receiving their attention into contact with the active life of the parish and with civic and community gatherings.

In parishes where there are clearly defined racial groups which are more or less segregated the approach should be to the group rather than to the individual or the family. Here the workers must make their friendly contact with recognized leaders or outstanding members of the group—men or women, boys or girls. Then working two by two, native-born and foreign-born, in the spirit of friendship, American fellowship can be extended until a number of parishioners and a number within the racial group are brought into mutually helpful and sympathetic associations. The original pairs of key persons, one from the parish and the other from the racial group, are the all-important factors in this plan and it is their cooperation that will open the way to the broader con-

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tacts. The most difficult and the most vital step in this method of procedure is the selection of the key person in the foreign group. This selection must be made with great care, tact and unassuming friendliness and never in a patronizing spirit. Inquiry made through the factories, the public schools or social agencies or, best of all, through some available individual approach, would be helpful in making choice of the right foreign-born team mate. Once he is enlisted, much must be allowed to depend upon his advice as to the most effective manner of approaching his countrymen.

Where these foreign-born key persons have made sufficient progress in the use of the English language or in the knowledge of American life and customs inter-racial guilds might helpfully be established, within the parish or under the combined parishes of the city, which could meet and plan together for the development of their work of neighborliness.*

Parish Organizations.—It is impossible to specify all the things that our parish organizations can do once the essential contacts are established. Christian love and resourcefulness will find the way to "carry on." It is a work of fascinating interest. A new and fruitful field of service is opened. Parochial organizations which have languished for want of something to do can find here new and alluring opportunities for usefulness.

*The plan here outlined is more fully treated, with illustrations, in the pamphlet, "How to Reach the Foreign-Born." See reading list at end of the Chapter.

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Work for the children is a natural and easy starting place, although it must be coordinated with the efforts to make the parents understand sympathetically the motives of the work and the practical value of the results.

Girls.—Children love to play. But opportunities for wholesome play and recreation are often inadequate. A sewing class started among the younger foreign-born girls, and providing association with American children, offers varied opportunities for parties, instruction in how to help their mothers care for the babies and how to cook as well as how to sew. Simple plays with pretty costumes and easy songs, perhaps in the Old World tongue as well as in English,* furnish occasions when the whole family can share the good times and learn about their American friends. Story hours, with simple tales about Christ and the Church, classes in folk dancing are practicable and easy. The Girl Scouts' and Camp Fire Girls' programs offer good opportunities to bring foreign girls into normal contact with Americans. Where necessary some modification of the methods of these organizations can be used. Young women, full of life and enthusiasm, are very attractive to foreign children and could do effective work under the leadership of some older women.

Boys.—Boys, small and large, can be drawn into clubs that emphasize gymnastics and sports. Almost all foreign boys have made heroes of great athletes. Baseball, basket-ball, track work, classes in calisthen-

* See "Folk Songs of Many Peoples" in the reading list at the end of Chapter V.

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ics, and woodcraft are all possible and useful. The Boy Scout program offers a remarkable means of teaching American and Christian ideals to the foreign youth. Where regular troops cannot be started, parts of the program can be used. *The Scoutmaster's Handbook* is an invaluable guide to all workers among boys, to which might be added the standard works by Forbush and Fiske on boy life. Manual training classes have been most successfully employed with boys of all ages and can be conducted by any resourceful young man with a taste for such work. In all these schemes picked American boys—perhaps a little older than the foreign children—should be brought in to interpret young America and to establish friendships. Boys of the snobbish type, however, should be carefully excluded. Young men of the Brotherhood of Saint Andrew chapter could each adopt some particular boy to whom he would be a Big Brother. The personal exemplification of Americanism and Christian character thus provided would be invaluable.

Religious Instruction.—The Church School can often secure the children thus brought together for definite religious instruction on Sundays. Vacation Bible schools and week-day religious schools offer similar opportunities. Religious instruction, however, involves three factors that need careful study: first, the religious background of the foreign home, which makes instruction so different, usually more simple and corrective, than with our own children; again, the attitude of the parents, their lack of familiarity with our teaching, may result in chilling indifference

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or open hostility. Here the older people in the Church, by making friends with the parents, can smooth the way for the Sunday School teacher. Finally, the American children, through being better dressed perhaps, or by manifesting unpleasant prejudices, may make the little foreigners feel strange and uncomfortable in our regular school. Separate classes for these scholars or a different hour of meeting may solve this difficulty, if it arises, while the barriers are being broken down by bringing the children from the foreign homes into contact with our children in the play and work of the clubs. Teachers of foreign children will need to study their class. The choir affords another opportunity to reach boys and girls, who usually have better natural voices than our own children. A place in the choir can be made a coveted honor, conditional on exceptional progress.

Junior Organizations.—The Church School Service League has a special program both for training the American child to help the child of alien stock and to bring them together in common activities. The Brotherhood of Saint Andrew's Junior Department has a distinctive work to do. In addition to bringing boys to Sunday School and to Confirmation, they should be brought into the Chapter and taken to the Brotherhood Summer Camps. One foreign boy fired with missionary zeal can reach many boys of his group that would otherwise be untouched by the Church School.

The Girls' Friendly Society has undertaken to bring foreign girls into its Chapters, succeeding notably with Italians. The candidates are taken at an earlier age

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than is usual with the American girls and their parents are given special introductory letters in the language understood by them, explaining the Friendly ideals. The training is most carefully planned to correct false conceptions of America and to preserve all the good in the Old World traditions.

In addition to our present societies for young men and women in which membership is limited by sex, we need to develop among the foreign-born as among our own people, young people's societies in which both sexes can meet for religious and social purposes at the age when they naturally wish to be together. A common social life under proper guidance will save many from disaster. These should not be for foreigners alone, but should include native Americans also. The Department of Religious Education is studying the work done by such organizations as the Episcopal Young People's Association in Michigan and many other similar movements. Dramatics, singing, study of social and religious problems, dancing and the extension of friendliness to the neighborhood, are useful activities.

Older People.—Work among adults may seek as its ultimate objective attendance at Church services, receiving of the Sacraments, the study of the Bible and the development of a higher moral and spiritual life. The attainment of this goal, however, may need to be very gradual.

After conference with the leaders among the foreign-born a special Church service may be arranged on some one of the important national holidays of the people concerned. (See Appendix F for list of such

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days.) Appropriate music, a simple service printed on cards, a few words in the foreigner's language, flags in procession, the presence of the children who have been to our Church School, and a cordial attitude on the part of our regular Church people,—all these are elements which would contribute to make such a service manifest the interest which the parish has in its new neighbors. Such special services might ultimately become regular services through the use of bilingual prayer-books.

Men.—The Brotherhood of Saint Andrew, the Vestry or the Men's Club can work up such services through visiting among the foreign men, persuading them to talk about things religious and giving them constructive suggestions, distributing Bibles, prayer-books and tracts in their own language, displaying, meanwhile, unassuming friendliness in social matters. (See Appendix E for literature in foreign languages.) To secure two or three foreigners as members of the Brotherhood Chapter would be a most valuable asset to that side of the work. General good times, smokers, patriotic or parish dinners, clubs of new citizens and the regular Men's Clubs offer means for helpful social approach.

Women.—The shy foreign women should be sought out by the members of the Woman's Auxiliary or the Church Service League. Mothers' Clubs, sewing circles, societies to help the poor, can be arranged to meet with picked American women in the homes of the members or at the parish house. American women should seek opportunities to display their friendliness. It is usually unwise to visit from house to house

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or to intrude without warning. Visiting the sick in hospitals, carrying flowers and good cheer, help to establish friendships that can be developed later. Such a visit is sometimes the beginning of winning the confidence of a whole racial group. Interest can be shown in the children and in those sick at home. The barriers of dislike and suspicion can be broken down by inducing the American women to seek instruction from the foreign women in such practical matters as embroidery or the preparation of their national dishes. Classes in English centering about the interests of the family can often be started in an informal way in the home, where the mother is tied by household duties.

Both men and women among the foreign-born, especially Poles and Italians, are accustomed to guilds or sodalities named after some saint and devoted to some special religious purpose. Usually meetings are held once a month with brief religious devotions, dues are collected for an annual celebration of the saint's day or the festivals of Christmas or Easter. Mutual aid is another end. This previous training can be used to draw people into national groups for mutual help and regular religious instruction, with stated corporate communions.

Family ties are strong among the foreign-born. Families as a whole should be brought into the current of parish life by every means possible. General parish gatherings or special ones for a group of foreigners, children's pageants and religious festivals at the holiday seasons lend themselves to this purpose.

All these suggested activities should be referred to the "key persons" previously described and should be

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developed under their direction and with their counsel and advice. In all projected undertakings the utmost consideration should be given to what the foreigners themselves desire. Whenever possible the foreigners should themselves be persuaded to assume the leadership in matters that affect their own welfare in order that they may learn the sooner to take a constructive, personal interest in the parish life. The democratic, the Christian, the effective thing is co-operation.

Converting Our Own People.—Work of the character here outlined should serve gradually to produce the right attitude on the part of the parish toward our foreign-born neighbors. Yet it must be recognized that the prejudice against the "foreigner," un-Christian and un-American as it is, is very difficult to overcome. We must expect to encounter opposition among our own people. It is important, therefore, that the leaders in this work should not only seek to establish friendly contact with the foreign-born; with equal diligence and tact and patience, they must also undertake a systematic campaign for the conversion of the people of the parish. Lectures and addresses by those who are familiar with the subject or who are equipped to present the claims of particular races, or by the foreign-born themselves, would be helpful in such a campaign. Stereopticon lectures are often effective; several of these, fascinating in their interest, have been prepared by the Foreign-Born Americans Division and are easily had. There is much that can be accomplished, also, by the

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wise use of proper literature. (See Reading List at end of the Chapter.)

The most effective method, however, for overcoming the race prejudice which blinds the eyes of our American people to the grave responsibilities which God lays upon us through the presence of ever-increasing numbers of those of foreign birth, is represented by that same individual approach which has been suggested as the best means of influencing our foreign neighbors. The personal appeal, the tactful word spoken in season, the patient exertion of kindly influence—these are the weapons to which prejudice yields. And until our people can be persuaded that God “has made of one blood all nations of men” the Church cannot expect to measure up to the stern requirements of the task brought to our door by the flood of immigration.

The Motto For All.—In our endeavors to accomplish that task, leaders and workers alike should take as their motto: *For Every Churchman a Foreign-born Friend*. This is the fundamental requirement of Americanization. For only by the establishment of mutual respect can mutual service be secured for God and Country. The persistent segregation and isolation of the foreigner and the aloofness of the American impose a fatal handicap upon that service. It can only be overcome by the spirit of American fellowship and Christian brotherhood. The Church, above all other institutions, is competent and designed to foster that spirit. This means that parishes everywhere are under distinct obligation to bring the full power of their resources and of their organized ef-

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fort to bear upon a definite and intelligent program—a program that shall assign to all our people, men and women, boys and girls, a personal and individual share in the task. And that task must ever be conceived as an essentially religious task, a duty we owe to God whose Church can recognize no distinction of class or race, a vital feature of the divine enterprise which is to establish Christ's Kingdom among men—that Kingdom in which men shall be “no more strangers and foreigners, but fellow-citizens of the household of God.”

Reading List XV

The student should on reaching this chapter be equipped to become a worker. Definite plans for work should now, therefore, occupy his thoughts and the class discussion. Below are given some of the tools for practical service. It will be helpful, however, to read the following books by laymen, in order to attain the essential spiritual foundation for fulfilling the responsibility:

**THE CHURCH'S LIFE. Wm. Sturgis. 1920. Ed. Div. Ch. Missions House. Paper 75c, cloth \$1.00.
HOW CAN WE KNOW THE WAY? Wm. H. Jeffreys. 1921. Ed. Div. 75c.

Working Material:

HOW TO REACH THE FOREIGN-BORN. Prepared by Div. F. B. A. 1920. Order Ed. Div. No. 1520. Free (but not for general distribution).

The parish program of American Fellowship as suggested in the chapter, with examples. To be given the workers.
SURVEY BLANKS, FOR COMMUNITY OR PARISH. Prepared by Div. F. B. A. Order Ed. Div. (General) No. 1508. Intensive) No. 1509. Free.

AMERICANIZATION. Home Missions Council, 156 Fifth Ave., N. Y. 1920. 3c.

“A program of action and service for the Churches.”

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Guides to help the immigrant understand American ways, laws, history, etc., and a number of useful booklets on health, Americanization, court procedure, etc., in many languages. (See App. D. for list of these.)

Tracts on the Church are being prepared in various languages by the Div. F. B. A. Bilingual Prayer Books in various languages and English are being prepared. (See App. D.)

For interesting the whole parish:

Free pamphlets have been published and others will be from time to time by the Div. F. B. A., suitable for general distribution. Limited quantities of priced pamphlets also will be sent free, if necessary. Write Secretary Foreign-Born Americans Div., 281 Fourth Avenue, N. Y., stating conditions in detail, attitude of parish, races in community to be approached, and in what quantity literature is to be distributed. Write also for available speakers. Several telling stereopticon lectures may be rented from the Ed. Div. at \$2.00. A sale of FOREIGN-BORN AMERICANS (see App. B.) will spread information and interest. See also "For Children," List XIV.

APPENDIX

A

HOW TO GET AND USE BOOKS, ETC.

Additional reading will be found essential along with, and following upon, the study of this Handbook. The Reading Lists at the end of each chapter have been selected with much care, and further selection of the most important books is indicated by starring, ** and *.

Where practical service is to be rendered among the people of a particular race found within the local community, the chosen workers who are to make the contact should become specialists on that race. For this specialization, adequate use of the racial Reading Lists is essential, especially the reading of the fiction, poems and folk-lore, which, along with the friendship of the people themselves, can alone create a real understanding.

For literature not listed, books, booklets, magazine articles, etc., see below. Magazine articles have not been included in the Reading Lists, except where needed information was not elsewhere available.

The continuous reading each month of the admirable magazine, *Foreign-Born* (see after Chapter I) is important for all. The reading of the periodicals issued by representatives of certain races will be helpful in understanding and keeping up with the activities and aspirations of the particular race. (See end of racial Reading Lists.) Many current magazines have articles, good and poor, on the subject.

Especial attention is called to the *Booklets*. They are cheap and pithy. It is advised that for classes the *Booklets* starred (**) be ordered in sufficient quantities that each member of the class may have copies.

Many of the books listed may be found in the local Public Library. Leaders of classes should discover which of them their Library contains. It is better, however, to buy as many of the books as possible, especially those to which frequent reference is to be made, and those that may best be lent to interest others in the work. A convenient method of ordering is offered below.

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Where to Look up Literature Not in Reading Lists

The Foreign-Born Americans Division, 281 Fourth Avenue, New York City, will issue from time to time a list of the best new books and booklets, including its own publications, and also special lists, similar to the one already issued, FOREIGN-BORN AMERICANS READING LIST FOR BOYS AND GIRLS. (F. B. A. Bibliography C.) The reader is urged to write to the Secretary of the Div. F. B. A. (or the Educational Division), and ask that his name be placed on the mailing list of the Foreign-Born Americans Division.

The Spirit of Missions, 281 Fourth Avenue, New York City (see List XIV), the monthly magazine of our Presiding Bishop and Council, publishes lists of the new publications of the Div. F. B. A. Notice of the same may also be found on the special page of the Division.

Foreign-Born, 600 Lexington Avenue, New York City (see end of List I), notices the best new books, current magazine articles, etc.

The fullest bibliography pamphlet on the whole subject is A BIBLIOGRAPHY FOR SOCIAL WORKERS AMONG THE FOREIGN-BORN, Div. of Work for Foreign-Born Women, National Board, Y. W. C. A., 600 Lexington Avenue, New York City. An excellent list is also given in FOREIGN-BORN AMERICANS, THEIR CONTRIBUTION, etc. (see List II), Carnegie Public Library, Pittsburgh. Also one in COMMUNITY AMERICANIZATION, Dept. of the Interior Bulletin 1919, No. 76 (see List XIII). Some of the best general and special racial bibliographies are indicated in the Reading Lists by the words, *Good Bibliography*.

Available translations of foreign fiction and poems in the local Libraries will be known to the librarians. Lists of old and new translations may be obtained from any large book dealers, also from A. Knopf, 220 West 42nd St., N. Y. C., and from the Boston Book Company. "Everyman's Library," E. P. Dutton, N. Y., consists of excellent editions of a large number of standard works at \$1.00. Among these are a number of translations, some of which are noted in the Reading Lists.

Two good series for children on immigrant races, many of which are given in the Reading Lists, are those entitled "When I Was a Boy in ———," Lothrop, Lee and Shepard, Boston; and "Our Little ——— Cousin," Page, Boston.

Appendix

Maps and Atlases

Three standard maps are ** "The New Map of Europe" (29x22), by Professor Miller, which is reproduced on page —, with the addition of several racial names and the sector. (Order from the Educational Division, 281 Fourth Avenue, New York City; paper, 15c.) "Colored Racial Map of Europe" (24x20), *National Geographic Magazine*, Washington, D. C., paper \$1.00. "Political Map of Europe," as established by the Peace Conference, with index, 30x33, *National Geographic Magazine*; paper, 50c., cloth, \$1.50.

Rand, McNally & Company, 42 East 22nd St., N. Y. C., publish maps of the United States, New Europe and all countries. Their "pocket editions," indexed, generally 28x21, are sold for 35c. They also make large cloth wall maps of all kinds. In 1920 they published a useful ATLAS OF RECONSTRUCTION FOR SCHOOLS, \$1.00, with twenty-eight maps in colors of New Europe, Old Europe and the Near East, including a valuable language map. This Atlas contains also a brief history of the World War with statistics and accounts of how the new boundaries were reconstructed. Their new large general Atlas costs \$35.00.

For historical reference, two volumes of "Everyman's Library" (E. P. Dutton, N. Y., \$1.00 each) are most valuable: A LITERARY AND HISTORICAL MAP OF EUROPE and A LITERARY AND HISTORICAL MAP OF ASIA. These have full indices and gazeteers descriptive of towns and places of historical and literary interest.

Convenient Buying of Listed Books

That the obtaining of books and booklets may be made simple for the users of this Handbook, the Educational Division of the Department of Missions, 281 Fourth Avenue, New York City, agrees to fill or transmit orders for all books, literature, etc., given in the Reading Lists or Appendices, if it be possible to obtain them. Prices quoted were correct at the time of publication, but are subject to change.

The following *special offer* is made: If the leader of the study class or individual student will send the sum of \$26.00, a complete set of all the double starred ** books and booklets so indicated in the Reading Lists will be sent. The sum includes the price of all except the following, which will be sent free with each such order, viz., all booklet publications of the Foreign-Born work of the Department, a year's subscription

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to *Foreign-Born* and the regular clipping issues of the American Press Section, Foreign Language Information Service. Make checks payable to Lewis B. Franklin, Treasurer, and address order to Educational Division, Department of Missions, 281 Fourth Avenue, New York City. Or for the sum of \$9.75 will be sent the double starred** books listed in Appendix B, a year's subscription to *Foreign-Born*, and with them, free, the Department booklet publications.

B

INDEX OF ABBREVIATED BOOK TITLES

List of Books referred to a number of times in *Reading Lists*, described here to save repetition.

Alphabetically arranged by abbreviated titles as cited in *Reading Lists*.

BALKANS.—THE BALKANS, A HISTORY OF BULGARIA, SERBIA, GREECE, ROUMANIA, TURKEY. Forbes, Mitrany, Toynke and Hogarth. 1915. Clarendon Press, Oxford. \$2.25.

Published after the Balkan Wars.

DANGER ZONE.—THE DANGER ZONE OF EUROPE. Illustrated. H. Charles Woods. 1911. Little, Brown & Co., Boston. \$3.50.

Published before the Balkan Wars, showing political conditions in the Balkans and Asia Minor that caused much emigration.

****FOR.-BORN AM.**—FOREIGN-BORN AMERICANS. Thomas Burgess, Secretary Div. F. B. A., Dept. of Miss. 1920. Church Missions House, 281 Fourth Avenue, New York City. Order Educational Division. 50c. (40c in lots of 10 or more.)

Valuable especially for its 110 illustrations. Text a rapid story of the whole foreign-born subject. Told in a popular way for interesting general readers. Seventy of the pictures are also used for a stereopticon lecture, for rent by the Educational Division at \$2.00.

I. C. W. M.—Most valuable Monographs, at present in manuscript, prepared by the New Americans Committee of the Inter-Church World Movement, on a number of different races, giving the background and conditions in America. From one to three hundred pages. The Secretary, Div. F. B. A., is a member of this Committee and has used some of these manuscripts in the preparation of this Handbook. The authors, experts on different races, were employed to make the study after careful research. If published, as is probable, they should be obtained. They may then be ordered from the Ed. Div., Church Missions House. Price

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probably \$1.25 each. Inquiry should be made about November, 1921, from the Ed. Div. whether they have been published.

****LEADERSHIP.—LEADERSHIP OF THE NEW AMERICA.** Archibald McClure. 1916. Doran, N. Y. \$1.25.

One of the most valuable books for workers, though misleading in places. Account by races and in general of immigrant leadership and organization, secular and religious.

****NEIGHBORS.—NEIGHBORS, STUDIES IN IMMIGRATION FROM THE STANDPOINT OF THE EPISCOPAL CHURCH.** Illustrated. 1919. New Ed. 1920. Ed. Div., Church Missions House, 281 Fourth Ave., N. Y. C. 60c paper; 75c cloth.

Our Church's Mission Study book, written by various Church authors, edited by Dr. Sturgis, Ed. Div. Sec'y. The textbook for general parish study classes.

NEW E. EUROPE.—THE NEW EASTERN EUROPE. R. Butler, 1919. Longmans, N. Y. \$3.50.

Political account of the new nations, Poland, Finland, Lithuania, Latvia and Ukraina.

***OUR SLAVIC FEL.-CITS.—OUR SLAVIC FELLOW CITIZENS.** Illustrated. Emily G. Balch. 1910. Out of print, but found in all good libraries.

The most valuable book, intensely interesting, on all Slavic peoples in America. If not in the local library, should be borrowed from some other library, if possible.

****OLD WORLD.—OLD WORLD TRAITS TRANSPLANTED.** Robert E. Park and Herbert A. Miller. 1921. Harper, N. Y. Americanization Studies. Carnegie Corp. \$2.50.

The standpoint, authoritativeness and numerous personal examples of this book make it perhaps the most valuable and interesting short book yet published on the general subject. Should be read through by all students. (See suggestion on this book at end of List V.)

***POL. AND SOC. HIST. and *BRIEF HIST.—A POLITICAL AND SOCIAL HISTORY OF MODERN EUROPE.** Carlton J. H. Hayes. 1916. Macmillan, N. Y. Vol. I, \$2.00; Vol. II, \$2.50; and **A BRIEF HISTORY OF THE GREAT WAR.** 1920. \$3.00.

These three volumes—the last is a "supplement of the larger work," all three by the Associate Professor of History at Columbia University—form the best and most satisfactory reference work. They emphasize the social, political and economic rather than the military. (C. D. Hazen's Histories are good, if Hayes' cannot be bought or found in the local library.)

***RELIGIONS OF SYRIA.—THE RELIGIONS OF MODERN SYRIA AND PALESTINE.** Frederick J. Bliss. 1912. Scribner's, N. Y. \$2.50.

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*WHO ARE THE SLAVS?—WHO ARE THE SLAVS? Paul R. Ravosavijevich. 2 vols. 1919. Badger, Boston. \$10.00.

Differentiates between the various Slavic tribes. Tells of achievements of races and individuals; invaluable on race psychology.

See also other books useful for general racial study under *List V*.

**For *Special Offer* on buying books, see App. A. The smaller offer there made includes THE IMMIGRANT AND THE COMMUNITY, Abbott (See List II.); THE PROBLEM OF AMERICANIZATION, Roberts (See List IV); Miller's Map; in addition to double starred books above in this App. B.

C

HOW TO TEACH ENGLISH TO THE FOREIGNER

The English language is the normal medium through which the people of the United States express their thoughts and carry on business. Not to speak English means to be cut off from contact with the world of American life. Therefore, one of the first steps in helping the foreigner is to enable him to use the language of the country. To speak English, and still more, to read and write English, helps him at every turn to take advantage of what American life offers him.

Most immigrants come here as adults, when it is difficult to learn a foreign language, which our mother tongue is to them. Special methods of teaching English and special arrangements for conducting classes have been devised to meet this need.

In a number of cities "Teachers' Training Courses" are conducted for those interested in immigrant education. It is suggested that if any church plans definitely to have classes in English or to cooperate in their promotion, that it ascertain if there are any teacher training courses being held in the community. If so, several of its members should be urged to attend. The method of organizing such courses and planning their programs will be gladly furnished by the State Department of Education in Massachusetts, Ohio and New York, in which states a number of such training courses have been conducted.

The subject of teaching English to adult foreigners is treated in the following books:

THE SCHOOLING OF THE IMMIGRANT. E. V. Thompson, 1920.
Harper. Am. Series, Carnegie Corp. \$2.50.

A splendid discussion of the various methods of conducting schools for adult foreigners, including a very good chapter (Chapter V) on the technique of teaching English.
COMMUNITY AMERICANIZATION. F. C. Butler, Department of Interior, Bureau of Education, Bulletin 1919 No. 76. 20c.
STATE AMERICANIZATION, by the same author (Bulletin 1919

Appendix

No. 77), and PUBLIC FACILITIES OF EDUCATING THE ALIEN, F. E. Farrington, Bulletin 1916 No. 18, give good accounts of the types of schools conducted for men and women immigrants.

HUMAN BEHAVIOR, a first book in psychology for teachers. Calvin and Bagley. 1913. Macmillan.

TALKS TO TEACHERS. William James. Gives practical suggestions.

HOW TO TEACH ENGLISH TO FOREIGNERS, H. H. Goldburger, 1919, Seiler, New York, and TEACHERS' MANUAL FOR ENGLISH FOR COMING AMERICANS. 1909. Peter Roberts, Association Press. Deal with the methods of teaching English and the way to plan the courses.

TEACHING ENGLISH TO THE FOREIGN-BORN WOMAN. M. M. Newman. 1920. Woman's Press. Deals especially with the problem of teaching women.

The following textbooks for use in the class room are very good:

ENGLISH FOR COMING CITIZENS. H. H. Goldburger. Scribner's. FIRST LESSONS IN ENGLISH FOR FOREIGNERS. Frederick Houghton. American Book Co.

ENGLISH FOR COMING AMERICANS. Peter Roberts. Association Press.

LESSONS IN ENGLISH FOR FOREIGN WOMEN. Ruth Austin. American Book Co.

FOREIGNERS' GUIDE TO ENGLISH. Azniv Beshgeturian. Immigrant Publication Society, 241 Fifth Ave., N. Y. 92c.

D

HOW TO PREPARE ALIENS FOR NATURALIZATION

Too small a percentage of the more recent immigrants to the United States have manifested a desire to become citizens. At the same time those admitted to citizenship have been so ill-prepared that their vote constitutes a real danger, at times, because they are so easily led by unscrupulous politicians. Progress would require the raising of the standard of intelligence required to become a citizen, at the same time making it possible for every man desiring the privilege to fit himself for useful American citizenship.

The method of recruiting classes of foreigners for naturalization are discussed in Chapter XIII. The following suggestions aim to acquaint leaders with the nature of the laws, the method of teaching civics and the kinds of books to suggest to the inquiring foreigner.

Two departments of the Federal Government are interested in Naturalization. The Department of Labor, through the Bureau of Naturalization, has immediate supervision of Naturalization proceedings. The Department of the Interior, through the Director of Americanization in the Bureau of Education, is concerned with the educational preparation of the alien.

Naturalization Law

The Federal statutes provide that exclusive jurisdiction in the naturalization of aliens as citizens of the United States shall rest with the United States Circuit and District Courts, the Supreme Court of the District of Columbia and with Courts of record in any state or territory "having a seal, a clerk, and jurisdiction in actions at law or equity in which the amount in controversy is unlimited." This jurisdiction extends only to aliens resident within the respective judicial districts of such courts.

Proceedings.—The law stipulates that an alien, being a free white person or of African nativity or a person of African

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descent, may be admitted to become a citizen of the United States in the following manner and not otherwise:

1. *Declaration of Intention* ("First Papers"). He shall declare on oath before the clerk of any court authorized to naturalize aliens in the district in which such alien resides, two years at least prior to his admission, and after he has reached the age of 18 years, that it is *bona fide* his intention to become a citizen and to renounce forever all foreign allegiance and fidelity. This declaration shall set forth, in detail, specified information required about the alien. Forms of declaration are provided by the court clerks. (e.g. In New York, the clerks of the United States District Courts, in the Federal Buildings, or of the New York Supreme Court, in the County Court Houses.)

2. *Application for Admission* ("Second Papers"). Not less than two nor more than seven years after he has made the foregoing declaration, he shall make and file in duplicate, with the clerk of the court in the district where he then resides, a petition signed by the applicant in his own handwriting and duly verified, setting forth certain required information. Among other things it must set forth that the applicant is not a disbeliever in or opposed to organized government. This petition must also be verified by the affidavits of at least two credible witnesses, citizens of the United States, to the effect that they have personally known the applicant to be a resident of the United States for at least five years continuously, and of the State or territory in which the application is made for at least one year immediately preceding the date of filing the petition; and that they each have personal knowledge that the petitioner is of good moral character and that he is in every way qualified, in their opinion, to be admitted as a citizen of the United States.

At the time the petition is filed the former declaration of intention, together with a certificate from the Department of Labor stating the date, place and manner of the petitioner's arrival in the United States, must be attached and made part of the petition.

3. Applicant must take oath in open court to support the Constitution of the United States, that he absolutely renounces and abjures all allegiance and fidelity to any foreign sovereignty and that he will support and defend the Constitution and laws of the United States against all enemies, foreign and domestic, and bear true faith and allegiance to the same.

4. The necessary continuous residence of at least five years in the United States and one year in the State, the applicant's moral character, and his attachment to the principles of the Constitution must be made to appear to the satisfaction of

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the court by the testimony of at least two witnesses, citizens of the United States.

5. The applicant must in court renounce any hereditary title or order of nobility which he has borne.

6. When any alien who has declared his intention to become a citizen of the United States dies before he is actually naturalized the widow and minor children of such alien may, by complying with the other provisions of the Act, be naturalized without making any declaration of intention.

No alien unable to speak the English language, unless physically unable and otherwise qualified for citizenship, shall be naturalized or admitted as a citizen. Nor shall any one be naturalized or made a citizen who is a polygamist, or disbelieves in or is opposed to organized government, or is a member or affiliated with any organization entertaining and teaching such disbelief, or who advocates or teaches the duty, necessity or propriety of the unlawful assaulting or killing of any officer or officers, either of specific individuals or of officers generally, of the Government of the United States, or of any other organized government, because of his or their official character.

Petitions may be filed at any time, but final action thereon shall be had only on stated days, to be fixed by rule of the court, and in no case shall final action be had until at least ninety days have elapsed after filing and posting the notice of such petition. No person shall be naturalized nor shall any certificate of naturalization be issued by any court within thirty days preceding the holding of any general election within its territorial jurisdiction. The court may in its discretion, upon the petition of the alien, make a decree changing his name, at the time and as a part of his naturalization, and his certificate of naturalization shall be issued in accordance with such decree.

In case a petitioner has not lived in a state continuously for five years, he may establish his one year's residence in the state by witnesses, and upon notice to the Bureau of Naturalization he may establish the remainder of his five years' residence in the United States by the depositions of two or more witnesses who are citizens of the United States.

Fees to be paid.—

Receiving and filing declaration of intention and issuing duplicate thereof, \$1.00.

Making, filing and docketing petition for admission and for final hearing thereon, \$2.00.

Entering final order and issuing certificate of citizenship, if granted, \$2.00.

Appendix

A deposit to cover expenses of subpoenaing and paying the legal fees of any witnesses for whom applicant may request a subpoena.

There are many other provisions of the law which relate to Filipinos, Porto Ricans, seamen, alien enemies, etc., which need not be discussed in this place. The foregoing statement is intended merely as a general guide to the requirements of the present law and regulations relating to the ordinary and usual naturalization proceeding. Full information is given in the Naturalization Bulletin issued by the Department of Labor, Washington, D. C., which may be had on request to that Department.

Educational Requirements

The education of the alien for citizenship should include (1) knowledge of English sufficient to speak, read and write it as required to fill out his papers, (2) a knowledge of the history and government of the United States sufficient to pass an examination before the Naturalization Court, (3) instruction as to the American principles of democracy and suffrage, and (4) instructions as to how to participate in the life of his community and serve it.

The teaching of English has been discussed in Appendix C.

Teaching civics to an adult is very different from instructing children. The adult may already know much about the government of an Old World country. Again, his interest is intensely practical, as he is preparing to participate at once in the affairs of his community and vote for its welfare. Yet there is the difficulty in reconciling the ideals of our government with practical politics as the average voter sees it.

The best textbooks aim to put civics on a practical service basis, by showing how the work of the government as a whole is reflected in the small community, or by describing how the governing of a small community grows into a national organization with many ramifications. In any case, the language of the books should be simple and the arrangement lucid.

It should be kept in mind that most of our aliens are potentially naturalized citizens; that they are affected intimately by the government and institutions in their own local communities and that they should be instructed how to use these institutions, especially the public libraries, postal facilities and recreational centers. But, most important of all, they should be instilled with the "spirit of service." They should know how they can help their communities to be better places to live in, through making definite and practical suggestions, such as reporting unsanitary conditions to the Public Health Department, and offenses against the law to the Police.

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Books on how to become a citizen and upon the essentials of our Government are published in many foreign languages. Consult Appendix E.

There are several simple books on civics, especially prepared for foreigners:

CIVICS FOR AMERICANS IN THE MAKING. Plass. D. C. Heath.
CIVICS FOR COMING AMERICANS. Peter Roberts. 1917. Association Press.

CIVICS FOR NEW AMERICANS. Hill & Davis. 1915. Houghton, N. Y.

AMERICANIZATION AND CITIZENSHIP. H. H. Webster. Houghton.

PLAIN FACTS FOR FUTURE CITIZENS. M. F. Sharpe. American Book Co. 1914.

COMMUNITY AND THE CITIZENS. Arthur W. Dun. 1907. D. C. Heath. (Advanced Classes.)

MAKERS OF AMERICA. Emma L. Dana. Lives of Franklin, Washington, Jefferson and Lincoln, in simple English. Immigrant Publication Society. 75c.

E

LITERATURE IN FOREIGN LANGUAGES TO GUIDE THE FOREIGN-BORN

There is a crying need of first class, easily available, attractive literature in all the many languages of our non-English-speaking neighbors. The many foreign language newspapers are for the majority their one written source of information about America. Workers among these people need to have on hand booklets and guide books which they can understand. A partial list of the good ones available is given below, compiled mostly through the kind cooperation of the Y. W. C. A., which has made the most complete study of the matter.

Such literature should not be distributed indiscriminately, but only by workers who have made friendly contact and only to those who they feel reasonably sure will profit by them, and with a careful explanation of why they are given or lent. Especially is this important in the case of the unattractively made, though otherwise good, publications of City and State Boards.

Three thoroughly efficient organizations have published most useful and excellent things, and are preparing many more. Information should be asked at their headquarters from time to time about new publications. They are: The International Translation Service Bureau, National Board Y. W. C. A., 600 Lexington Avenue, New York City, which alone has thus far made much progress (See List below); The Immigrant Publication Society, 241 Fifth Avenue, New York City; and the Foreign Language Information Service, 15 West 37th Street, New York City.

Also much information may be freely obtained from the Bureau of Information of the Joint Committee on Foreign-Language Publications of the Home Missions Council, etc., of the Evangelical Denominations. Address Miss Amy B. Green, Bureau of Information, 150 Fifth Avenue, New York, N. Y. They have just published a handbook of religious literature in foreign languages.

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Our Own Church Publications

The Foreign-Born Americans Division is doing its utmost to bring about the publication of bilingual abridged Prayer Books and tracts on the Church, and hopes to have on hand these in Greek, Czech, Italian, Hungarian and Polish before the end of the year. They already have (published by the New England Provincial Committee on the Various Races) tracts in Italian, Swedish and Armenian, each 2c, and an abridged Prayer Book in Italian, 5c. The whole Prayer Book has been officially published and is available in the following languages: Swedish, French, Italian (unsatisfactory), Portuguese, German, Spanish, Welsh.

A beautiful Swedish translation of part of our Hymnal has been made by the Rev. Dr. A. W. Sundelöf. A fine Italian Hymnal by the Rev. Thomas E. Della Cioppa will soon be published. All these may be obtained through the Educational Division.

The Bible is the one Book that has been translated into all languages and is never out of print. Obtainable from the New York Bible Society, 675 Madison Avenue, New York. Bibles 85c. to \$1.50. New Testaments 20c. to 30c.

Guide Books to Understanding America

GUIDE TO THE UNITED STATES FOR THE IMMIGRANT. John Foster Carr. Immigrant Publication Society, 241 Fifth Ave., New York. Paper 30c; cloth 50c. Tells simply and fully the important facts he needs to know. Most valuable.

Italian

Polish

English

Yiddish

FUNDAMENTALS OF CITIZENSHIP.

National Catholic War

Council, 1313 Massachusetts Ave., Washington, D. C., Free.

Italian

English

ADVICE FOR GREEKS IN AMERICA; HELLENISM IN AMERICA (with interesting English section); THE TRUE WAY TO SUCCESS AND HAPPINESS. Seraphim G. Canoutas, 18 Tremont Street, Boston, Mass. Each \$3. All kinds of needed information.

Greek.

EDUCATION IN THE UNITED STATES. William F. Russell. With foreword by U. S. Commissioner of Education, P. P. Claxton. Foreign Language Information Service, American

Appendix

National Red Cross, 15 West 37th Street, New York. 50c.
Brief History of the United States, the American School
System and how the immigrant may make use of it.

Russian.

INFORMATION BULLETIN FOR IMMIGRANTS. 50 pages. Commis-
sion of Information and Housing, Underwood Bldg., 525
Market St., San Francisco.

Spanish

Italian

English.

HISTORY OF THE UNITED STATES. Basil M. Kherbawy. \$3.00.
124 Pacific St., Brooklyn, N. Y.

Syrian (Arabic).

DEN DANSKE KIRKE OG EPISCOPALKIRKEN. Rev. Rasmus
Andersen. Not a guide to America, but a valuable work by
a pastor of a Danish Church in Brooklyn showing the like-
ness of the Church of Denmark to and relations with the
Episcopal Church.

Danish.

All the above are very recent publications.

Various Foreign Language publishing houses publish his-
tories of the United States. These publishers also carry text
books for learning English and lexicons.

BOOKLETS AND LEAFLETS OF THE Y. W. C. A.

Following are the excellent and attractively made publica-
tions of the International Translation Service Bureau, Y. W.
C. A., 600 Lexington Avenue, New York City. They can be
supplied free to those that will use them discriminately in lots
of a dozen or two. In asking for them, it should be stated
why they are needed and by whom, and mention should be
made of this Handbook.

WHAT AMERICA HAS FOR YOU. Illustrated Booklet with
Translation. 56 pages.

Armenian

Lithuanian

Russian

Greek

Polish

Slovene

Italian

Portuguese

Spanish

Roumanian

COURTS OF LAW AND THEIR USE. Pamphlet, 12 pages.

Armenian

Hungarian

Russian

English

Italian

Lithuanian

French

Jugoslav

Slovak

Greek

Polish

Spanish

Portuguese

Foreigners or Friends

MOTHER PROBLEMS IN A NEW COUNTRY. Illustrated Booklet, 80 pages.

Italian.

INTERNATIONAL INSTITUTE FOR WOMEN AND GIRLS. Illustrated Booklet.

Albanian	Greek	Roumanian
Armenian	Hungarian	Russian
Czech	Italian	Serbian
Danish	Lithuanian	Spanish
French	Polish	Swedish
German	Portuguese	Syrian

THE KINDERGARTEN. Illustrated Booklet, 16 pages.

Albanian	Greek	Roumanian
Armenian	Hungarian	Russian
Chinese	Italian	Slovene
Czech	Lithuanian	Spanish
English	Polish	Swedish
German	Portuguese	

THE BABY. Dr. Griel. Illustrated by Jean Parks. Booklet, 44 pages.

Hungarian	Polish
Italian	Spanish

WHY FOREIGN-BORN WOMEN SHOULD LEARN ENGLISH. Leaflet.

Albanian	Hungarian	Portuguese
English	Greek	Russian
French	Italian	Slovak
	Polish	

IS YOUR CHILD'S BIRTH RECORDED? Leaflet.

Albanian	Greek	Roumanian
Armenian	Hungarian	Russian
Czech	Italian	Slovene
Danish	Lithuanian	Spanish
French	Polish	Swedish
German	Portuguese	

Publications of State and City Boards and Others

City and State Boards, Departments, Committees, Bureaus of Health, Education, Americanization, Immigration, etc., in various parts of the country have published leaflets, booklets and posters in many languages, for free distribution within the local jurisdiction. The worker should seek out those that are available in his State or community, carefully find out their contents and use them with discretion. Those on child welfare and health can all be recommended and are almost the same in different states, but because of the unattractive appearance of most of them they do not appeal to the foreigner.

Appendix

If it be impossible to obtain from the Y. W. C. A. (as listed above) or the local Boards particular booklets for particular races, e.g., on tuberculosis, blindness prevention, and venereal diseases, which are published by a number of States, inquiry may be made from the Secretary Div. F. B. A.

The examination of available lists of foreign language publications leads to the conclusion that there is no booklet on America or citizenship in Serbian, Slovak, Syrian (Arabic), Assyrian (Syriac) or Hungarian (unless the American Red Cross has reprinted their Hungarian booklets). A Finnish booklet, *HOW TO BECOME AN AMERICAN* (also in Italian), may be obtained from the Board of Education, 22 Welfare Building, Duluth, Minn., 15c. In Czech are several publications by the National Printing Company, Omaha, Nebraska. Very attractive posters on Child Welfare in Spanish, \$8.00 for set of 12, can be had from the National Child Welfare Association, 70 Fifth Ave., N. Y. C. Free booklets in Russian on agriculture may be had from the Russian Division of the International Y. M. C. A., 347 Madison Ave., N. Y. C.

There seems to be great need of a pamphlet in many languages the object of which shall be to persuade foreign-born parents to let their children continue their schooling beyond the lower grades.

F

NATIONAL HOLIDAYS

The great Church Festivals which are the chief holidays of many races are not given here.

Albania:

November 28th—Independence Day.

Armenia:

March 10th—Vartan's Day.

May 28th—Independence Day.

June 27th—Forty Virgins' Day.

July 21st (Aug. 3rd, O. S.*)—SS. Sahag and Mesrob.

September 25th—Blessing of the Grapes.

Bulgaria:

March 4th—Treaty of San Stefano.

May 11th (May 24th, O. S.*)—SS. Cyril and Methodius.

October 5th—Independence Day.

Czechoslovakia:

March 28th—Jan Amos Komensky Day.

July 5th—SS. Cyril and Methodej.

July 6th—Martyrdom of Jan Hus.

September 28th—St. Vaclav.

October 28th—Declaration of Independence.

Denmark:

June 5th—Grundlovsdagen or Constitution Day.

Finland:

December 6th—Declaration of Independence.

Greece:

April 7th (March 25th, O. S.*)—Independence Day.

Hungary:

March 15th—Anniversary of Revolution of 1848.

August 20th—St. Stephen's Coronation Day.

October 6th—Memorial Day of Thirteen Martyrs of Liberty.

Italy:

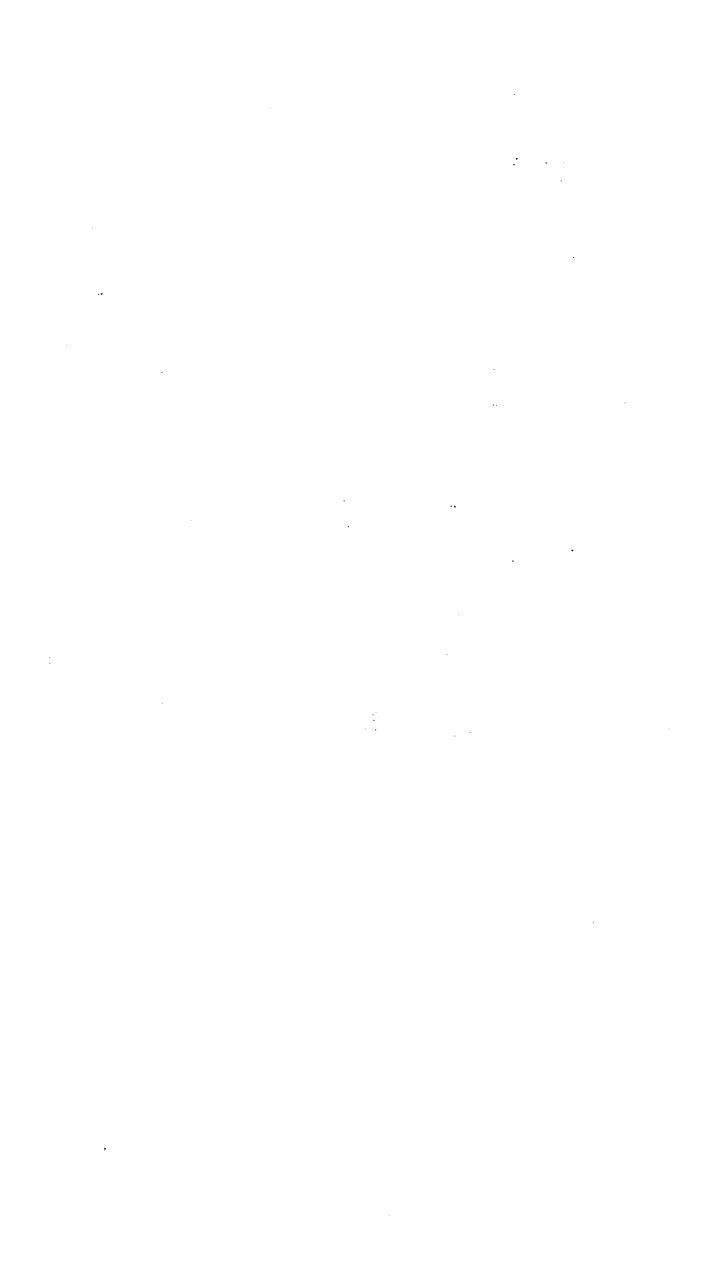
January 9th—Anniversary of death of King Victor Emmanuel II.

* O. S.—Old Style or Julian Calendar, used in Eastern Orthodox countries, 13 days behind our Gregorian Calendar.

Appendix

- March 14th—King Humbert's Day.
June 6th—Constitution Day.
September 20th—Unification of Italy.
Jugoslavia (Kingdom of Serbs, Croats and Slovenes):
January 27th—St. Sava.
April 30th—Zrinski Dan.
June 15th (June 28th, O. S.*)—Vidov Dan or Kossovo Day.
December 1st—Anniversary of National Unity.
Latin America (many republics):
October 12th—Discovery of America (same as our Columbus Day).
Latvia:
November 18th—Independence Day.
Lithuania:
March 4th—St. Casimir's Day.
Mexico:
February 5th—Constitution Day.
September 16th—Grit de Dolores (Independence Day).
October 12th—Fiesta de la Raza (Discovery of America).
November 20th—Anniversary of the Revolution.
Norway:
May 17th—Independence Day.
Poland:
May 3rd—Adoption of Constitution of 1871.
Portugal:
January 31st—Dedicated to memory of those who fought and died to establish the Portuguese Republic.
May 3rd—Discovery of Brazil by the Portuguese.
October 5th—Establishment of Portuguese Republic.
December 1st—Flag Day.
Roumania:
February 6th—Union of the Principalities.
Spain:
May 2nd—Dos de Mayo.
July 25th—St. Iago, Patron of Spain.
October 12th—Holiday of the Race.
Sweden:
April 30th—Valborg's Mess Eve.
November 6th—Gustavus Adolphus Day.
November 20th—Death of King Charles XII.

This list was kindly furnished by the Foreign-Born Division of the National Board of the Y. W. C. A. A very full monthly list of days religious and secular with a description of their celebration appears in each issue of the Board's publication, *Foreign-Born*.



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